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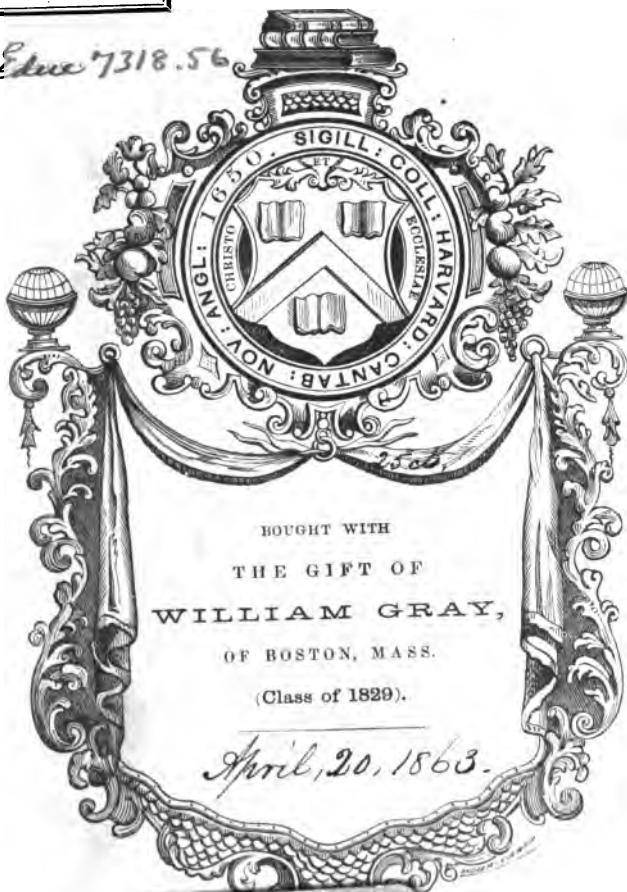
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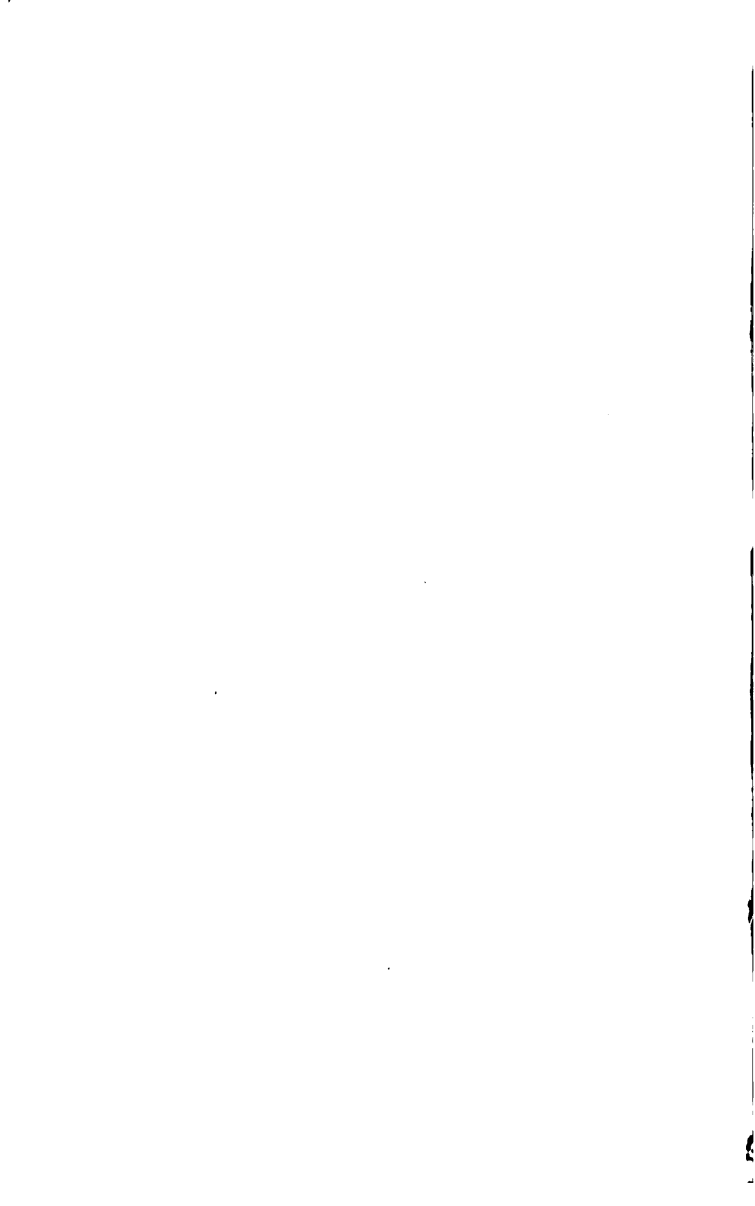
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From the Author.

*The Editor of
The North American Review*

DISCIPLINA REDIVIVA.



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DISCIPLINA REDIVIVA:

OR, HINTS AND HELPS

FOR YOUTHS LEAVING SCHOOL.

BY THE

REV. JOHN SMITH GILDERDALE, M.A.,

ORIEL COLLEGE, OXFORD ;

ASSISTANT MASTER OF THE FOREST SCHOOL, WALTHAMSTOW.

Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,
But vaster.

In Memoriam.

C LONDON:

BELL AND DALDY, FLEET STREET.

1856.

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1863, April 20.

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Gray Fund.

TO MY FATHER
THIS VOLUME
IS AFFECTIONATELY DEDICATED.



P R E F A C E.

THE design of the following pages is to present an outline of private study for youths leaving school. The writer has desired to put into form the suggestions which a tutor is often called upon to give his pupils on sending them out into the world. It is hoped that this volume may prove of use as a supplement to his farewell charge.

An additional and extraordinary stimulus has been given to individual exertion by the increasing strictness of government examinations, as a real test of competency, and the admirable arrangements which have been adopted with respect to the Indian Civil Service appointments. Youths are thus thrown more than ever upon their own mental resources, and it becomes their interest to endeavour by every means in their power to retrace the lines and features of their past school discipline.

The aim of the writer has been to make his remarks as suggestive as possible. With this view he has endeavoured to bring together varied illustration, in the form of notes. Hence the reader will find an aggregation of rough materials, original and collected,—not a finished treatise. A certain degree of crudeness indeed is due to the fact, that it was not deemed advisable to digest the whole of what has been borrowed from other writers, but rather to present it in its original form as the occasion and the provocative of thought and of mental discipline.

The chapters which form this volume were written for “the English Journal of Education,” under the title of *Disciplina Rediviva*, and met with a favourable reception at the hands of several eminent tutors. In the form in which they now appear, they are intended to be read by those whom they could not be expected to reach under the circumstances of their first publication. They still form the rough draft of what appears to be a good scheme, and one not unworthy of encouragement. They have been carefully revised and

amplified, but not to any great extent rewritten. In some cases, indeed, an apology is needed for expressions which could not have been altered without involving this result.

The writer craves indulgence on the ground that the scheme, if approved and found useful, may, under the influence of kindly criticism, grow into something more worthy of its design.

Walthamstow, *June*, 1856.

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DISCIPLINA REDIVIVA.

CHAPTER I.

INTRODUCTORY.

“Abeunt Studia in mores.”

THERE are many youths of fair education, who, on entering upon the business of their calling in life, find themselves thrown back upon the past for the elements of their mental improvement, without having learnt the mode of adapting their altered circumstances to an end so desirable. They have spent their school years in acquiring a store of useful knowledge, and a certain capacity of intellect, but their training has been broken off too abruptly to have effected more than this. They do not know which way to turn, when the change from discipline to independence suggests the reflection that they must now do for themselves what has hitherto been done for them. The common result of this hitch is a simple acquiescence in the apparent impossibility of a man's becoming all at once his own teacher. The difficulty is too great for ordinary minds—hence the

account of so much waste intellectual talent; hence, also, the ignorance which prevails as to the true principles of education in the minds of people generally.

To take an example of perhaps the greatest degree of mental deprivation resulting from these causes, we will consider the case of the "well-to-do" yeoman. He leaves school, say at fourteen or fifteen. Rating his stock of knowledge at its highest probable measure, we may fairly presume that he has not travelled further along the road of learning, than to have come within easy distance of the fair domain of letters. Having got so far, the generality of men turn back. Of course he must, under any circumstances, spend most of his time in at least directing the course of out-door labour. We are not about to recommend sedentary habits to the farmer; but what we design to show is, that the intelligent boy of fifteen ought not, as a matter of course, to content himself with the fruitless fact of just so much book-learning, just so much classical or scientific learning even, as he may have acquired during his six or seven years at the grammar-school—as if that, indeed, were but dead weight, cumbering his brain, and with which, in fact, it had better never have been freighted: but that he ought to regard these acquirements as so much seed sown in faith of a coming harvest—as so much virgin ore, wherewith to compare the metal that may be given him for gold, when he can no longer refer it to the judgment of the assayer.

We have heard men complain, that on turning farmers they ceased to be "bookish," and sorely lament having lost the habit of study. And they begin to regret it the more, in proportion as education becomes better adapted to the needs of undisciplined human nature. They feel the defect, as it lessens their influence with their children, rather than as it touches their own comfort and satisfaction. They wish that they could give the cue to their families in all that tends to raise men in the scale of intelligence. They feel that the literature afforded them in the pages of the provincial newspapers, is hardly the sort of food on which to grow intellectually strong. They are sensible of a tendency downwards, and they do not know how to combat this tendency. They have been educated up to the point at which men acquire some sort of appreciation for learning, without having possessed themselves of the progressive power of self-discipline. They speak of what they have not, as if they valued it indeed, and often with intelligent regard, but with a regretful despondency as to any power of redeeming the interval of stagnation, which has come between them and the pride of their school days. The flush of intellectual vigour is rekindled at the sight of an old book in the hands of a fellow traveller, and they cannot forbear an exclamation of sorrow, that circumstances should have dealt so cruelly with them, nipping their early endeavours in the bud. They are conscious of having many an idle hour in an evening, which they would be proud to be able to

occupy with studies, which, in the case of others, they confess to be *refining*, and they know no reason why they should have let slip the regretted faculty. It is in the remembrance of such an experience that we are now writing. We really do not see why the young yeoman should not, for his children's sake if not for his own, be encouraged to take again to learning, as a great help, in the first place, to self-discipline, next, as the means of enabling him to deal most successfully with those whose interests are in his hands—his field-labourers, and his own immediate household. As an aid, also to religion, and indeed as more intimately connected with it than is commonly supposed, the duty of mental self-improvement needs to be much insisted on.

And what we have said of the extreme case of the yeoman applies in the same degree to that of other professions. The influence of a course of systematic business-routine is calculated to make men ready at the lower functions of their profession, but mere business habits do not make the man of education.* Something more is needed to fit

* "A frightful majority of our middle class young men are growing up effeminate, empty of all knowledge but what tends directly to the making of a fortune; or rather, to speak correctly, to the keeping up the fortunes which their fathers have made for them; while of the minority, who are indeed thinkers and readers, how many women as well as men have we seen wearying their souls with study undirected, often misdirected; craving to learn, yet not knowing how or what to learn; cultivating, with

a young man for the duties (civil and social) of high mercantile or professional position.

For our own part we do not see why the intelligent youth, just fresh from the Georgics, should, as a matter of course on leaving school, forget his Latin; and we think we can sufficiently prove this without committing the question to the hazard of a general vote, as to the educational merits of the dead languages. We have a further interest in this matter, which shall be presently confessed—but, meanwhile, we may say, that we design to afford in these pages such help as may induce the novice in his profession (whatever that profession may be) to carry his hardly-acquired knowledge of classical and other subjects out of the heavy atmosphere of compulsory school-learning, and into the fresh air of conscious taste and judgment; in short, to exchange the drudgery of rote and piece-work for a free and ennobling study of all that is worth reverting to in the range of past instruction. We say *past instruction*, because we would advise the scholar to begin his work of unaided self-informa-

unwholesome energy, the head at the expense of the body and the heart; catching up with the most capricious self-will one mania after another, and tossing it away again for some new phantom; gorging the memory with facts which no one has taught them to arrange, and the reason with problems which they have no method for solving; till they fret themselves into a chronic fever of the brain, which too often urges them on to plunge, as it were to cool the inward fire, into the ever restless sea of doubt and disbelief.”—*Kingsley’s Glaucus*.

tion by a careful gathering up of the loose ends of former tasks—by an accurate analysis of the grounds of past disappointment and misconception—by a consolidation of the foundations of learning laid by hands well skilled, though it may have been in an unwilling soil. Such a rekindling of the embers will be the best pledge of a flame quick enough to consume the new fuel which may thenceforward be heaped upon the fire. Past knowledge, thus re-awakened, and thus *first* cherished, will serve as a living nucleus for an accession of learning, and the exercise will be the best preparatory discipline for the taking up, voluntarily and *secundum artem*, of those powers of application, whose action has, up to this point, perhaps, been in a great measure involuntary. It must be borne in mind that it is commonly a question of the life or death of those particular faculties for whose continued and active existence, on the part of a neglected class of minds, we are now pleading; and out of those faculties alone, we contend, can a refined intellectual taste, commonly, be begotten—at least, as regards those whose education has proceeded thus far on this basis. The question, as to whether this is an end appropriately to be aimed at by those whose case we have been considering is, of course, one which we can thus far determine only upon paper. But we have good reason to believe that men let slip their attainments in learning with regret, and only because, just at the critical time, they are furnished with no hint as to how they may make good the

ground they have cleared, for the foundation of a goodly superstructure.

Now holding it possible to tempt to a loving perusal of those painfully conned pages of poet, and historian, and philosopher, we mean to try. We know of old what it is to have Horace dinned into us under the cane, and to read him *con amore*, in the hayfield, or in the woods, or on the water, when the memory of school-days comes back only as a pleasant dream, and we see them, by the "enchantment of distance," shorn of their *necessitous* character. We think we might indicate to the willing student many kindred studies also, which would serve not only as a means of scholarly accomplishment, and as a delightful employment of what is too often *unoccupied*, if not *ill-occupied*, leisure, but which, engaging the growing mind in a sort of second education (people of sense never consider their education "finished,") would prepare the possessor to become the schoolmaster's ally in the ordinary work of education, when that second self, so dear to him, and the object of so many anxious hopes, is "put to" the neighbouring grammar-school. We picture to ourselves, indeed, a new source of satisfaction, and a new bond of peace and happiness, in this scheme of ours, if it should take root in the intelligence of any yeoman or man of corresponding leisure into whose hands our pages may fall. It is in this light that we offer our aid in the work of "family" education,*

* In pursuance of a feature in the English Journal of Education.

a work of love, be it observed, and one in which we think there is much room for disinterested exertion.

And now we will briefly state our remote interest in what we might regard as, in some sort, a revival of letters in the particular province of which we have just been speaking. You see then, good reader, that, inasmuch as it is the privilege of the schoolmaster to watch over the interests of education, we believe there might then be a calmer hearing for questions of grave educational import, in quarters where, at present, much ignorance and intolerance prevails ; that, thereupon, would arise a wider-spread attachment to those principles of sound and religious learning on which the well-being of society hinges ; that, in short, the schoolmaster's work might thereby be elevated at least one step towards that position, which it ought to occupy, in virtue of its direct relation to the highest national interests. We think that we may claim the sympathy and the good-will of those whom we seek first to benefit, and then to employ as our allies in the invasion of a newer and more alluring province than has hitherto occupied their attention.

Our help then is mainly designed for those who wish to keep alive their classical and other school-learning, both as a mental discipline and as an aid to kindred and collateral studies. We propose then in the following papers to throw our remarks occasionally into the form of notes, as furnishing a freer and more comprehensive mould than that exhibited in the conditions of a more

finished style. But first we will briefly reiterate some of the considerations which have led us to take up this design.

Now we are persuaded, gentle reader, that men lose great store of amusement and occupation of their leisure, a key wherewith to unlock the mysteries that are contained in the present heathenish nomenclature of science and of art,—last, but not least, a most precious ground of mutual interest in the studies and intellectual advancement of their children, when thoughtlessly, or at any rate for no sufficient reason, they let die what it has cost them so much heretofore to have bred in them, viz., the learning, or whatever else you please to call it, of their school-days. We do not forget that men commonly carry into their business the best result of all that they have done and suffered *in re scholastica*, viz., the discipline of study and the strength of mind acquired in the exercises of the gymnasium, but we contend that the scholar *may* and *ought* to carry with him into the field of his distinctive calling the sweet remembrance also of that whereby he became thus strong and apt: that an attainment which has been counted worthy of so much toil, and it may be indeed of many stripes, (in quo “*multa tulit fecitque puer, sudavit et alsit,*”) ought not lightly to be cast from him, when we can show him how to keep an unembarrassed hold upon it, as one instrument more, and that a familiar one, amongst the new tools which his craft has put into his hands—that the difference between a

drudge in his profession and a man of growing intelligence and refinement consists in this very redundancy of intellectual resources, coupled with the habit which the cultivation of something *not* professional engenders.

A long sentence,—but not too long to express all that we think is involved in the question, whether our young friend shall this summer consign his grammars, lexicons, histories, etc., to the fire or his younger brother, or whether he shall cherish them, with the generosity of a heart prepared to return good for evil, in faith of an undeveloped issue. The *cram*-books of this or that great boy's nursery of learning, we would not call from the mire of the college-pond, even if we could. We have no desire to encourage the youthful mind in feats of mental *plethora*, or to prolong an unwholesome regimen. We have in our minds the voluntary and loving extension of a system that admits of calm digestion, and of the gradual growth of the "thews and sinews" of mind and body together. This indeed is the only safe discipline for such a progressive being as man. We mean to say nothing that could lead any to perpetuate hurtful habits of self-discipline, and for this reason that we can in these papers address ourselves only to those whose education has thus far been in some degree a drawing out of their mental powers into healthy and independent action, and who are therefore prepared to obey the call to yet higher studies.

Our plan indeed involves not only the making

good of school learning, but the transfer of that method which is the result of classical and mathematical learning, in all its power and precision to other subjects, natural as well as classical and scientific. We do not indeed suppose that all those whom we are addressing are either able or willing to give such prominence to their Latin and Greek studies as will be implied in our treatment of this subject. Probably some will not attempt to do more than clench the nail which holds this acquisition of their school days. If for the needs of such we seem to be going at too great length into this part of our scheme, we would remind them that there are others who are much too good scholars to be content with anything short of a continued and progressive study of classical authors, both for their own sake and as the basis of historical or other kindred investigations, or as an instrument of infinite value in the prosecution of the fine arts.

But although our "convivium" (as thus far set forth) may seem to possess few attractions for those who were distinguished at school by a love of natural science or by their devotion to out-door pursuits, rather than by their appreciation of Greek and Latin, we shall do our best to cater for an appetite that has been quickened by sea and moorland and mountain air, as well as in the Exercises of the Gymnasium—and we think, we can show that in the department of intellectual exertion, answering to their newly defined provinces of let-

ters, the kind of discipline attainable at school may with advantage be renewed. Nay further, we believe that some minds can be duly disciplined only by a regimen which combines active bodily exertion with the exercise of the mental faculties.* In such cases we ought surely to be content with endeavouring to effect a balance in the powers at work,—those which are being cultivated so highly by Nature, and those which we find slow to develop under constraint. We must not rob the boy of what is perhaps *to him* his deepest source of refinement by discouraging him in his favourite pursuit, *if we are assured that the tendency of that pursuit is towards the attainment of accuracy, of correct habits of thought, and a true though unconscious power of generalization.*

* “ The education of our children is now more than ever a puzzling problem, if by education we mean the development of the whole humanity, and not merely of some arbitrarily chosen part of it. How to feed the imagination with wholesome food . . . how to counteract the tendency to shallow and conceited sciolism, engendered by hearing popular lectures on all manner of subjects, which can only be learnt by stern methodic study; how to give habits of enterprise, patience, accurate observation, which the counting-house or the library will never bestow; above all how to develop the physical powers without engendering brutality and coarseness,—are questions becoming daily more and more puzzling, while they need daily more and more to be solved, in an age of enterprise, travel, and emigration like the present. For the truth must be told, that the great majority of men who are now distinguished by commercial success, have had a training directly opposite to that which they are giving to their sons. They are for the most part men who have migrated from the country

Accuracy of observation, a faculty of discrimination, an enlarged and instinctive memory—these are real, living, working powers, and they may be secured by any one who having had a good and judicious school-training will carry into the next stage of life the discipline which it is our purpose to suggest. After a meal there rightly comes a period of digestion. We cannot too much insist upon this plain analogy. Now the quiet time for thought that may be seized by any one even during the period of his introduction to his profession, is such an interval of digestion. Let the time go by without this *margin* of voluntary discipline, self-recollection, converse with wisdom—call it what you will—it can hardly ever be redeemed. It costs too much afterwards. It is like the principle

to the town, and had in their youth all the advantages of a sturdy and manful hill-side or sea-side training; men whose bodies were developed, and their lungs fed on pure breezes, long before they brought to work in the city the bodily and mental strength which they had gained by loch and moor. But it is not so with their sons. Their business habits are learnt in the counting-house; a good school, doubtless as far as it goes: but one which will expand none but the lowest intellectual faculties; which will make them accurate accountants, shrewd computers and competitors, but never the originators of daring schemes, men able and willing to go forth to replenish the earth and to subdue it. . . . What is needed in these cases is a methodic and scientific habit of mind; and a class of objects on which to exercise that habit, which will fever neither the speculative intellect nor the moral sense; and those physical science will give as nothing else can give it.”—*Kingley's Glaucus*.

of assurance. Begin when you are young and you have but a small premium to pay. There is a double meaning in an illustration of this kind, for in plain words there is a market value now-a-days set upon attainments such as we are advocating. The Government more than ever wants men of tried calibre. The state of the army and even more of the several government-departments absolutely requires that the men from whom selection for offices of trust is to be made should be *τοιούτοι**—not simply mathematicians or well stored with historical knowledge, or elegant writers of Latin and Greek prose, or political economists, but *τοιούτοι*†—men of minds well disciplined by means of one system of study or another, and who are prepared to make the most of all their powers in relation to any subject matter which may be

* *Absolutely*—if the reader will pardon the licence. We have used this word (in a quasi-Aristotelian sense) simply because we know of no other which would exactly convey our meaning. Its import is sufficiently defined in the clauses which follow.

† “During the present year an experiment has been made in the system of substituting examination for patronage in the appointment to public office.

“For these reasons we consider that the results of a general examination deserve to be relied upon in showing the qualifications of candidates for offices the duties of which may not be apparently very closely connected with the particular capacities displayed; indeed, the very assumption upon which the objections proceed furnishes the best argument for making the examinations as general and as comprehensive as possible. It is urged that correct answers in any particular branch of science cannot prove

placed before them—men who are ready and *thoughtful*, who can grasp all the bearings of any transaction that may be submitted to them, by virtue of an instinctive power of subordination, who whilst they will do drudgery as well as mere stipendiaries because of a habit of labour and of attention which is second nature with them, are all the while learning, by self-discipline and by the exercise of their powers upon adequate subjects, to be something more than workmen, something more than clerks of a single department, to be in fact *τοιούτοι* in relation to an ever-widening range of responsibilities—men whose depth of mind and steady advancement will be a warrant against undue ambition, but who aspire to *qualify* themselves for the very highest offices of government—men who are the product not of teaching but of

the administrative ability of the candidate. On what, then, does administrative ability depend? It depends on certain faculties of the mind; but these are the very faculties which a good general examination is most likely to detect. For such purposes, however, it is obvious that the range of inquiry should be broad, and that no incidental considerations should be suffered to narrow it. The object is not so much to discover whether a man knows this or that fact, as whether he possesses such powers of mind as would qualify him for all the various exigencies of administrative duty. Here lies the justification for examining the candidates in subjects bearing to all appearance no great reference to the profession in view. These subjects yield the best known measure of general capacity, and general capacity gives the best promise of those faculties of which we are in search.”—*Times*, Oct. 15, 1855.

education, who have been trained with a view to the balancing as well as the right cultivation of their various powers of mind, who are therefore perfectly accomplished in *kind* and are possessed of the secret of growth *towards* perfection in degree.

Such considerations as these will have weight in determining the character of the suggestions which will be met with in the following pages. Whilst the one first spring of exertion must be laid deep in the purpose of devotion towards Almighty God, these secondary motives have their legitimate influence upon the daily labours of our lives. They enter into the scheme of that usury of our time and talents, in which the Christian is as much interested as other men, and whose gain is not in earthly treasure. They may therefore be set forth and urged safely.

And if any need the authority of a good man for this commendation of diligence in study as a means of worldly advancement, let him hear old Jones of Nayland address one of his pupils who was about to enter the army. "Do not imagine that because you are going to put on a sword you may therefore throw aside your books. The army, I know, differs very much from the university, and has many gentlemen who think they have no great occasion for learning; but be assured of this, that the learned will have the advantage of the ignorant in all the departments of public life. There are times and seasons when they who know less, be their fortune and station what it will, must come

to those who know more ; and natural abilities, be they never so great, will always do better with information than without it. I would therefore advise you to keep up your Greek, Latin, and French, and be adding as much as possible to your stock of philosophy and history, the uses of which are too extensive for me to enlarge upon. Some of the best scholars have been the best soldiers, as you know from the examples of Xenophon and Julius Cæsar ;" ay, and from Crimean battle-fields, good reader—but we shall return to this part of our subject, and to this great authority again.

CHAPTER II.

SACRED STUDIES.

“ Creator ineffabilis, qui verus fons luminis et sapientiæ diceris, atque supereminens principium, infundere digneris super intellectûs mei tenebras tuæ radium claritatis duplicem, in quas natus sum à me removeas tenebras,—peccatum scilicet et ignorantiam. Qui linguas infantium facis esse disertas, linguam meam erudias, atque in labiis meis gratiam tuæ benedictionis infundas. Da mihi intelligendi acumen, retinendi capacitatem, interpretandi subtilitatem, addiscendi facilitatem, loquendi gratiam copiosam : ingressum instruas, progressum dirigas, egressum compleas : Per Jesum Christum Dominum Nostrum.”—*Oratio S. Thomæ Aquinatis ante Studium.*

IN this spirit we cannot perhaps do better than open our notes with some hints for the prosecution of *sacred studies*,—on a basis, grounded in school-learning, and in the endeavour to secure, for one who up to fifteen or sixteen has been able to construe his Greek Testament, something like a return *in kind* for his labours. This we shall ensure, if we can induce any such to make good a faculty, which it must be desirable, if possible, to put in the place of the superficial perusal of the New Testament Scriptures in English. The power of reading the words of inspiration (even to this extent) in their original language is a talent that may not be lightly lost. Beyond the deep

interest attaching to this consideration, there is the inducement afforded by the fact, that anything which tends to arrest the habitual indolence of the mind when engaged in the most important of all studies is a real gain. It is obvious that the effort required to master the Greek of the New Testament will engender a closer application, lead to a more patient weighing of the text,—in short, save the student the danger arising from the unencumbered study of God's Word—a danger inseparable indeed from the blessing of general access to the Holy Scriptures, but which is not adequately guarded against in these days of cheap Bibles.

We say then to the youth just fresh from school—"Let your Greek Testament (a 'paragraph'* edition, as we shall see, is almost indispensable,) by all means accompany your Bible and Book of Common Prayer, wherever you may be going to take up your abode. Even half-a-dozen verses read *daily*, will serve to keep up your knowledge of the language, sufficiently to enable you once a week (at least) to compass at once a longer portion and a real advance in the study of your subject. On these occasions take a long paragraph (by all

* The importance of this feature was made the subject of an article in the *Edinburgh Review* a short time since. The writer will have done good service, in so far, if he induce the Universities, or the Society for Promoting Christian Knowledge, to adopt the paragraph division in their future editions of the Bible. In 1854 a "Paragraph Bible" was printed by Messrs. Eyre and Spottiswoode, for the Religious Tract Society.

means, we repeat, get a paragraph Greek Testament and Bible), containing a parable or one complete portion of narrative, or the like, and go through it carefully, looking out and studying all the parallel and illustrative passages: those in the Old Testament in the Septuagint version, of which we shall speak further."

With regard to explanatory notes, to those who are fair scholars, we would recommend "Bengel's Gnomon," (the notes in Latin) both as serving a double purpose and for the excellence of the system which it adopts, viz., that of strictly interpreting Scripture by Scripture. Here are two volumes without text, which, along with your school copy of the Greek Testament (*if* a paragraph edition, remember), would occupy you for years in a course of sacred study, which would not only deepen incalculably your own knowledge of divine truth, but might be gradually preparing you to teach your children; how differently from the way in which this happy service is commonly discharged. At the same time, of course this commentary is not a necessary accompaniment of your Greek Testament; indeed, all notes may be dispensed with, in virtue of a careful and judicious study of the Greek text.

And here allusion may be made to an article "On the Study of the Greek Text of the New Testament," contained in the April (1848) number of the "Christian Remembrancer" (Mozley), which, for sound advice and useful hints on this

subject, to those who wish to go thoroughly into the matter, is invaluable. We will mention that the advice of the writer is, "to throw away all notes," taking the Oxford edition of Bishop Lloyd, as being the best for text, punctuation, paragraph-divisions, references, type, size,—and to make St. Paul his own paraphrast, by reading his epistles "through as a whole and in this form," so as to see the force of "those breathless parentheses" (such as Ephes. iii. 2—14, and on again to iv. 1), and so as to trace those "connections, transitions, and resumptions, which would require many a verbose note to trace and explain, *by their own light.*"

We have not yet alluded to *Hebrew* as a possible attainment of the young scholar, although we are aware that the rudiments of this language are taught in some schools. It is most desirable of course that an acquirement so valuable should be kept up and improved upon; but on the whole it will be a question with most tutors, whether all the time (for the study of languages) that can be spared from Latin and Greek, must not perforce be devoted to the living tongues. Where the student then does not know anything of the original language of the Old Testament Scriptures, and has no inclination to set about it, we would recommend the perusal of the Septuagint version, not indeed as a substitute for the Hebrew text, but "for the variety of the ways in which its language throws light on that of the New Testament."

There are now many helps for those who devote their attention to Hebrew. "The Book of Genesis in English-Hebrew, accompanied by an Interlinear translation, with notes and a grammatical introduction," by William Greenfield, 1848, will be found of great service to any one beginning the study alone.

We know a remarkable instance of a young German musician being induced to take up the study of Hebrew. He was led to it by the casual remarks of a clergyman, and he studied it so diligently that in six months he was able to read the Psalms. The fruit of this was an unlooked-for aid to his musical studies. He found the rhythmical beauty and majesty of the Hebrew deeply suggestive, and the occasion of a very interesting and ingenious speculation as to the ancient type of musical accompaniment.

In the second number of "Excelsior, or Helps to Progress in Religion, Science and Literature," (Feb. 1854,) we find the following passage, which we quote in proof of the favour in which higher and "antiquated" studies are beginning to be regarded even by those whose object is to influence "the popular mind." "In the last year's Report of the Manchester Free Library, it was interesting to find how the longest histories and the most massive works had been grappled by Herculean readers among the labouring classes, who had perused them from beginning to end. And so amongst our own readers we venture to say that there are few who, even in the year's remaining months,

might not master a modern language, or learn to read the Greek or Hebrew Testament; or, if they preferred turning to account the languages which they already know, they might obtain such insight into chemistry, or astronomy, or optics, or some one of the real sciences, as would shed over the Creator's works a light of unsuspected loveliness, and fill their own minds with a fund of lasting enjoyment. Or, if even this were deemed too formidable, these eleven months would suffice for perusing and for preserving in its abstracted essence some great master-piece—a history, a commentary, a system of divinity—some work which, carefully conned, would add to the student a life-long staple of conviction and knowledge.”

There was an article “on the Study of the Greek Testament” in a recent number of Fraser's Magazine, the object of which was to recommend the careful study of the original text instead of the loose and unsystematic perusal of exegetical commentaries such as Barnes's. After giving an account of some points bearing upon the history of the *Textus Receptus* and of general interest to the reader, the writer goes on to say—“So, Reader, whoever you may be, if you have received the rudiments of a liberal education and care to bathe your spirit in the fresh healing waters of truth, read your Greek Testament.” (Feb. 1856.)

In the article alluded to on p. 20, Green's “Treatise on the Grammar of the New Testament Dialect” (Bagster, 1842) is recommended as “a

work of the highest merit," as also Hugh James Rose's *Lexicon, on the basis of Parkhurst's*, to those who require a specific lexicon.

Of new books connected with the study of the Greek text, we may mention "Ellicott's Commentary on St. Paul's Epistle to the Galatians and Ephesians, with a revised translation," as an example of the highest order of grammatical criticism. The text which Mr. Ellicott adopts is Tischendorf's,* with occasional exceptions.

The preface to this invaluable work is of peculiar interest to any one wishing to enter upon the deeper study of St. Paul's Epistles. "Our popular commentaries," he says, "are too exclusively exegetical, and pre-suppose in the ordinary student, a greater knowledge of the peculiarities of the language of the New Testament than it is at all probable he possesses. Even the more promising student is sure to meet with two stumbling-blocks in his path, when he first maturely enters upon the study of the Holy Scriptures.

In the first place, the very systematic exactitude of his former discipline in classical Greek is calculated to mislead him in the study of writers who belonged to an age when change had impaired, and

* Of the respective value of *Lachmann's* and *Tischendorf's* text, Mr. Ellicott says something. Tischendorf's has the advantage of marking the variations from the *Textus Receptus*. Lachmann's, with at least one important exception, Rom. ix. 5, seems to be better punctuated, as well as (see Eph. i. 15—ii. 10) more judiciously paragraphed.

conquest had debased, the language in which they wrote :—his exclusive attention to a single dialect, informed, for the most part, by a single and prevailing spirit, ill prepares him for the correct apprehension of writings in which the tinge of nationalities, and the admixture of newer and deeper modes of thought are both distinctly recognisable :—his familiarity with modes of expression, which had arisen from the living wants of a living language, ill prepares him to correctly and completely understand their force when they are reproduced by aliens in kindred, and customs, and strangers, and even more than strangers in tongue. Let all these diversities be fairly considered, and then, without entering into any more exact comparisons between biblical and classical Greek, it will be difficult not to admit that the advanced student in Attic Greek is liable to carry with him prejudices, which may, for a time at least, interfere with his full appreciation of the outward form in which the Sacred Oracles are enshrined."

Again, "I am well aware that the current of popular opinion is now steadily setting against grammatical details and investigations. It is thought, I believe, that a freer admixture of history, broader generalizations, and more suggestive reflections, may enable the student to catch the spirit of his author, and be borne serenely along without the weed and toil of ordinary travel. Upon the soundness of such theories, in a general point of view, I will not venture to pronounce an opinion; I am

not an Athanase, and cannot confront a world ; but, in the particular sphere of Holy Scripture I may, perhaps, be permitted to say, that if we would train our younger students to be reverential thinkers, earnest Christians, and sound Divines, we must habituate them to a patient and thoughtful study of the words and language of Scripture, before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflexion, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make, is (with God's blessing) a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea, a less dim perception of the mind of Christ.

“ No one who feels deeply upon the subject of inspiration, will allow himself to be beguiled into an indifference to the mysterious interest that attaches itself to the very grammar of the New Testament.”

A careful and mature study of this commentary throughout will be of incalculable value to the young scholar. He will acquire a new habit, we might almost say a new sense, in relation to these niceties of language which are often of such deep theological significance. Thus qualified he will find himself possessed of a calmer power of reflection, and a more patient faculty of discrimination, than are commonly brought to bear upon sacred subjects.

A volume on the Acts of the Apostles, by Mr. Humphry (chaplain of the Bishop of London), is a most valuable aid to the study of the Greek.

As a general rule, "set treatises are a far more valuable kind of criticisms" on the text of Holy Scripture than running commentaries; in no case ought these to be leaned upon "as all-sufficient guides."

The subject of geographical and antiquarian research in connection with the localities of Scripture, is one which needs to be merely alluded to. Such books as "Williams's Holy City," "Bartlett's Walks about Jerusalem," and "Jerusalem Revisited," parts of "De Saulcy's Journey to the Dead Sea," etc., read with good maps and plans, tend to give life to our study of Holy Scripture.*

* "The events of sacred history are commonly, from some cause or other, less clearly realized than those of civil history: not because the imagery is less vividly drawn, or the facts less faithfully detailed, or the circumstances of inferior interest, but probably because the peculiarities of

Ackermann's "Numismatic Illustrations of the Narrative portions of the New Testament," is a most useful and interesting contribution to Biblical inquiry.

Again, if you have a taste for historical inquiry, and have been taught something of the mode in which points of historical nicety are made out, you

Oriental customs, diction, style (with which we mostly become familiar through the medium of the Arabian Nights or other equally veracious 'entertainments'), throw over all a halo of romance, which produces a kind of vague impression, such as the parables leave on the mind of a child. In fact, the outlines require to be strengthened, in order that we may think and judge of men and things as they really were. Familiarity with the manners and customs of the East, so much less liable to change than our own,—such a familiarity as could alone be acquired by travel, or rather by a residence in Syria—would of course be the best and surest method of supplying the desideratum. But 'non cuivis homini contingit.' The few who have the opportunity are much to be envied: and they are laid under a strong obligation to observe carefully and report faithfully, without disparagement on the one hand, or exaggeration on the other, whatever may serve to the elucidation of Scripture truth; for the great majority of Christians must of necessity look to books for information on the subject, and the more familiar we become with the geography and scenery of Palestine, and with the habits of native life, the juster conceptions we shall form of the public or private events recorded in the inspired books. We shall thus learn to regard the Patriarchs, Prophets, and Apostles as men, 'subject to like passions as we are;' they will no longer be the dim ideal beings that they are to most of us; unsubstantial, phantom-like forms, flitting over the page of sacred history, like painted figures on the illuminated disc of a magic-lantern."—*Christian Remembrancer*, April, 1848, pp. 430, 431.

will find in the fuller and more careful comparison of the sacred books with one another on many of these points, an exercise pregnant with instruction and valuable discipline of mind. Begin by following the plan recommended at school—work this for a while, and by-and-by, if necessary, modify it. You will become competent in time to form your own plans of research.

We may suggest a few outlines of analysis, which would form a useful study, the student of course committing his results to paper—a comparison of passages in Deuteronomy with the original narrative in the earlier books of the Pentateuch*—a collation of the parallelisms of Kings and Chronicles—a tracing of the history and historical allusions contained in the Prophets†—the chronological arrangement of the Psalms, with an account of the occasions on which they were written—the careful delineation of Scripture characters on the plan of Bishop Hall's *Contemplations*, a work which would be fruitful in interest for children and form a medium for the higher discipline of the imagination—the comparison of Gospel with Gospel, a work of very deep practical profit, and suited to the holy seasons—a review of the Epistles in the order of their composition, so far as that order can be ascertained, and of those of St. Paul, as they

* Graves on the Pentateuch.

† On the subject of Prophecy generally, a more masterly book than that of "Davison's Discourse" cannot be mentioned.

stand connected with the Book of the Acts of the Apostles. Paley's "*Horæ Paulinæ*,"* with the additional matter contained in Tate's edition (Longman, 1840), is a complete book on this subject. Smith's "*Voyage of St. Paul*," and Lewin's *Life of the same Apostle*, are very good. Under this general head may be mentioned Blunt's "*Undesigned Coincidences*," a book which is of value principally "as giving a reality to the sacred narrative; as investing historical facts and personages with new interest, and almost animating them with new life." As a model of criticism of the kind that we have been considering, we shall mention no other work than that of Paley's just alluded to. "We cannot imagine it possible for any one

* "This book has a use quite independent of that which its author contemplated—independent, that is, of the argument—namely, that it directs our attention to those features which mark the Apostolic writings as real epistolary communications with the various churches; and by helping us to interweave the letters with the history, reflects light on both: so that the history enables us to understand allusions in the letters, which were obscure or inexplicable of themselves; while, on the other hand, the letters fill up gaps in the history, and furnish a commentary of the utmost value on various passages in the Apostle's life, insomuch that the Christian student looks back upon his first acquaintance with that masterly work as an era that opened to his enjoyment, not merely fresh stores of sound criticism, but what is of infinitely higher value—untold treasures of Divine wisdom, in the example and experience of the great Apostle, which were before hidden from his eyes."—*Christian Remembrancer*, April, 1848, p. 431. (Same number as contains the article on the "*Study of the Greek Text of the New Testament*," referred to above.)

to rise from the perusal of the *Horæ Paulinæ* without a full conviction of the *authenticity* of St. Paul's Epistles." *The discipline of mind* engendered by a *careful* perusal of this matchless work is singularly helpful to those who are anxious to acquire the faculty of just and accurate criticism in the study of the Scriptures.

There are many sources of illustration which will naturally suggest themselves to one engaged in sacred studies. Geology, botany, natural history, architecture, numismatology—all of these have important evidence to yield in direct or indirect support of revelation and the subsequent order of God's providence in His church. It is not needful to speak of each of these subjects by itself. So much has been done of late years to subsidize the several sciences, and to make indifferent researches pay tribute to the truth of Holy Scripture, that books on all these subjects abound. Amongst others we may mention Hugh Miller's "Footprints of the Creator,"—Hitchcock's "Religion of Geology,"—"Sacred Streams" by Mr. Gosse,—Mr. Morris's "Natural History of the Bible,"—Sedgewick's "Discourses,"—Archbishop Sumner's "Records of Creation," and some of the later publications of the Society for Promoting Christian Knowledge.

A work by Mr. Stanley on "Sinai and Palestine" has been welcomed by the "unanimous voice of approval." "The accomplished author," says an able reviewer, "has done more to illustrate the geography of Scripture than any extant writer.

With a keen and hearty appreciation of scenery,—which is much more in place here than in annotating on the Epistle to the Corinthians,—he is no mere landscape painter; he paints with exceeding taste and skill, but all is subordinate to an historical purpose. He shows (what was new to us) the especial and local propriety of many of the illustrations of the sacred narrative. As an instance we would allude to his discussion of the local characteristics of the trans-Jordanic hills, and his parallel of Galilee to the manufacturing districts. His account of the Sinai localities is of unequalled beauty and interest."

Sacred poetry is a study which may be suggested in connexion with our present object. There are few subjects indeed on which the student will find his judgment more taxed and greater need of discrimination, but his pains will be repaid in the result.

We may mention a little book entitled *Church Poetry*, as containing some interesting selections from the earlier English poets. Vaughan's and Herbert's poems, and Giles Fletcher's *Victory of Christ* (a scarce book) are well worth careful study—but perhaps amongst more modern writers will be found poetry better suited to delight the mind and chasten the feelings.

If we spoke of Milton, it would be to notice a certain essay in Dr. Maitland's *Eruvin*, which every lover of our great poet ought to read.

From the number of editions which "The Chris-

tian Year" has reached, it may be concluded that it is in the hands of most young people—as well as old.

But we repeat with respect to sacred poetry in general, that search is necessary to put the reader in possession of poems worthy of frequent perusal. "Days and Seasons" contains an admirable selection.

Mr. Trench has edited a volume of Mediæval Hymns (Latin). Under such guidance these very beautiful compositions may safely claim the attention of the student. The introduction to this volume consists of a learned treatise concerning "the most characteristic differences between the earlier and heathen, and the later and Christian art" as well as "concerning the difference between the spirit of the Latin poetry of the Christian church, and that of the elder or heathen poetry of Rome."

Closely allied to sacred poetry is *Allegory*, a vehicle of instruction sanctioned by the constant usage of scripture and of the greatest power when wielded by the few qualified for the task. It must not be forgotten that Bishop Patrick's "Pilgrim" was written before Bunyan's inimitable allegory. The Bishop of Oxford and Mr. Adams and Mr. Monro are known as the principal contributors, of late years, to this precious fund of instruction for young and old alike.

The increased facilities for travel will suggest to some of our readers the possibility of one day visiting "the Holy Places." Such a remote hope

even might serve to give interest to the endeavour to realize those sacred scenes, upon which an intelligent faith will do well occasionally to dwell. Mr. Roberts's views of the Holy Land and of Egypt are now brought within the compass of many, at least in their last edition. They are invaluable in point of good taste and, it is said, accuracy. The artist has yielded to the popular demand for *pictures* but little, being content for the most part with representing as sterile and bleak and solitary that which is so in nature, and yet we are told by travellers that in some cases the introduction even of a single unauthorized tree or bush into the landscape has served to violate the image of absolute desolation, imprinted on their minds as eyewitnesses. Mr. Stanley's book, already mentioned, we believe is singularly graphic and true to nature.

Photographs are invaluable to the sacred student. They give us the strict text of that awful page of warning, whose characters of wrath once written have not failed upon the rocks and ruins and waste places of Judæa.

Of the principles which should govern the study of Ecclesiastical history equally with other history we shall speak hereafter. We shall allude to it now only in its practical religious bearing. Beyond the ground of its general interest, there is very much in the ecclesiastical history of our own country that forces itself upon the attention of those who take a due share in the questions that are from time to time agitating the community, and which

are too often discussed by men utterly incompetent to the task.

Of books treating the subject in its practical view, we may refer to Massingberd's "History of the Reformation"—Hardwicke's "History of the 39 Articles"—Procter's "History of the *Book of Common Prayer*" (Macmillan)—and Carwithen's "History of the Church of England," during the period between the Reformation and the Revolution of 1688.*

* "There is nothing" (says the writer in the 'Christian Remembrancer,' July, 1850,) "that we can discover omitted by Mr. Carwithen, material towards understanding the annals of our Church during the period which his plan comprehends: the acts of the Church at large, and the enactments of the legislature respecting the Church, are recorded by him with more of care and of skill than we have ever seen displayed in such works; there is more matter, and it is more lucidly arranged than in any similar composition; the author's powers of condensing, without giving a confused account of the most intricate and protracted negotiations have, we really believe, never been exceeded. But it would be unjust to expect everything that illustrates the Church's history—everything that bears upon the fame of the greatest characters—to find a place in two small volumes; nevertheless we suspect it will be found that the 580 pages in each volume contain much information, and certainly suggestions for further inquiry, that many well-read men in other literature are entirely without. We have reason to believe that a large majority of our legislators, including the very judges themselves, the magistrates of the country, not forgetting the clerical members of the bench, and another class, not perhaps less influential upon the affairs of society than the foregoing, we mean religious ladies, may derive from this succinct and impartial history that information, for want of which

As a general rule, with respect to history and that branch of history with which the strongest feelings and the weightiest interests are associated, we would recommend the study of *original* documents, where these may be had. Let a period speak for itself, let the authoritative decisions of the Church or any body of Christians be received as the opinion or the faith of such. In order to determine what was the prevailing belief upon any point, examine the liturgies, creeds and confessions in which that belief found its most lively expression. Histories always are to a certain extent partial; this is a condition of humanity, not a fault of individuals. But let the bias and '*stand-point*' of an historian be ascertained. Besides, historians are liable to make blunders, and are not at all times able or diligent enough to submit their impression or their favourite theories to a sufficient test.

they often make themselves ridiculous. . . . And there is at the present day a new and additional reason for desiring every member of the Church to be tolerably well instructed in her previous fortunes. Subjects of the last importance to the Christian, questions which affect the position of a churchman in this country, are being opened up afresh, and submitted to the decision of public opinion. . . . Hence we believe the Church of England to be in a great strait, and we urge and entreat every son and daughter of our beloved Mother to acquaint themselves with the misfortunes she has gone through, her constancy in trouble, her purity of doctrine, and her providential protection up to this day: that they may be enabled with knowledge, and on conviction, to withstand their adversaries, 'and having done all, to stand.'"

Where reference is made to documents such as we have supposed, (and historical statements ought always to be accompanied with a sufficient allusion to authority,) the test is not difficult to apply. Where no such appeal is made, withhold your judgment on the point at issue. Such books as "*Keeling's Liturgiæ Britannicæ*," "*Palmer's Origines Liturgicæ*" are now within the reach of all.

We ought to be careful to apply the foregoing rules most strictly in cases in which we have to ascertain the opinions or the faith of those with whom we do not agree. Almost every body of Christians has some established formulary or confession to which it authorizes appeal.

The History of Eusebius is valuable as containing a series of extracts and original documents, lists of bishops, &c.

The abuse and perversion of truths is to be traced through the several stages of their progress. Were the Church what it is declared in our nineteenth Article in theory to be, there would be no such thing needed; but as in the history of a nation we have to trace its commerce, alliances, wars—so the heresies, schisms, as well as the growth and internal economy of the Church, are to be traced in ecclesiastical history. It is the history of the great conflict between good and evil—of the machinations of the gates of hell—of the growth of the mustard-seed developing into a great tree.

And Truth in this its progress we should trace as indeed loving it and made free by it. We

should do so with a real mistrust of ourselves and a large charity towards others. We must sever ourselves from the present age in order rightly to judge of times past.

What seem to us now superstition and fanaticism were not in the age in which they flourished in any degree such as they would be now. The Holy Spirit divides to each age severally as He will.

Again we would urge, in studying an historian, enquire whether he wrote as an historian simply, or as a controversialist—what his bias was, whether Roman Catholic or Protestant. Be careful as much as you can to consult *original authorities*. This is the only real ground of security.

Party spirit, bigotry, mistaken sense of duty, so warp men's judgment that one cannot trust them when writing with any particular bias unless one traces back to its original source the subject matter which they bring into play. Too often do we find garbled passages, misquotations, misconceptions of writers' meaning.

As churchmen all must long for a more thorough ventilation of topics, suggested by the practical working of the Church's system, it is earnestly to be wished that laymen would adequately inform themselves upon questions, which may and do directly appeal to their intelligence (*e. gr.* as churchwardens), and which are likely to recur as subjects of general interest and importance. How many of the politico-ecclesiastical discussions in parliament hinge upon points which are buried in the

mould of antiquity, but which none the less demand the ready advocacy of those, who, at least through the newspapers, if not in parliament itself, might from time to time correct unfair and incomplete statements of an historical character, tending greatly to influence the decision of such questions as the revival of convocation, or the like—statements, which are better met by laymen than by the clergy, even if the latter were more generally in the way of observing them. But we shall have more to say hereafter on some kindred duties, which we conceive to be peculiarly incumbent on young men now-a-days. When we come to speak of history, the opportunity will occur for some introductory remarks of this character, and we hope then briefly to consider the political aspect of that scheme of education which we are advocating.

Meanwhile it must be borne in mind that we are addressing a wide circle, including young men of more or less learned leisure, of varying resources, of different professions or callings in life—those who bring with them from Eton, or Harrow, or Winchester, considerable powers of scholarship, or those who, having been educated at schools of less repute, may still be equally competent to profit by the hints that are here thrown out—those who are engaged in mercantile pursuits or in the army (we have our own notions under this head, which we will not forget to broach in a subsequent chapter), or in agriculture, the expectant squire, or the substantial yeoman.

Were it not for the fear of devoting too much space to one subject, we could hardly forbear from some suggestions as to the study of doctrinal theology; as it is, we must be content with but little more than a reference to "Pearson on the Creed," or if this be thought too formidable a book, to Harvey's two volumes "On the Creeds," a work spoken of in the highest terms by those well able to judge of its merits. Waterland's "Critical History of the Athanasian Creed" will carry the student through a mass of learning gathered within a small compass, with the accompanying advantage of informing as to the method of conducting investigations of this high order.

In studying the Creeds, it must be remembered that the subsequent additions to the Apostles' Creed were defensive in their character. They were drawn up as a check to error. Truth having been misrepresented, it became the duty of the Church to put forth counter statements of doctrine. Previous to the bringing in of heresies, the writings of the early fathers were hortatory and practical, not formal and methodical. Hence the system of precise dogmatic statement which we find in the Creeds.

The Holy Scriptures stand apart and supreme—the Creeds were the outworks or defences thrown out on the several quarters on which the Faith had been openly or covertly assailed. Hence early Creeds were very simple, because at first the points of faith impugned were few and simple. Each state-

ment in the Creeds is like a beacon, warning against the shoals or rocks of error where others have made shipwreck of faith. At the end of the seventeenth and beginning of the eighteenth centuries there was a great impatience of confessions and formularies.

Creeds were not intended only as summaries of doctrine but as a standing protest against those several points of error, against which at the time of their adoption they were directed. The highest condition of the Church then is, that of freedom from all symbols but such as might serve for "the test and basis of Christian instruction." As errors multiplied so did counter statements of truth.

Luther spoke of the Athanasian Creed as "*velut propugnaculum primi illius Apostolici symboli.*"

Waterland explains the damnatory clauses of the Athanasian Creed in such a manner as to meet the objections of many to its use. Bishop Jewell speaks of "The Creed contained in the Hymn called *Te Deum.*" The tone of this hymn, at once dogmatic and severe, as well as exalted and earnestly devotional, is a sufficient answer to the statement that the recitation of the Creeds in divine service savours unduly of exultation.

Accurate knowledge of the precise import of doctrinal terms is necessary to every one who would study doctrinal theology. These terms, when rightly understood, serve as a *memoria technica* of the errors against which they originally witnessed, as well as a statement of the truths which they are

intended to epitomize. Every one who undertakes to instruct a child in the principles of the Christian faith should have some knowledge of this subject.

Keble's "Selections from Hooker's Fifth Book (Ecclesiastical Polity)," to those who have not much time for study, will supply a substantial diet on an important class of subjects.

On the point of *Christian Morals*, we intended to have spoken here. Some observations on the study of Moral philosophy will be found in a subsequent chapter. Bishop Butler's works (Analogy and Sermons) are not generally known to boys before leaving school; but we think that if they were taken up *after* leaving school, they would not be lightly laid aside again. The Bishop of Oxford says, in a short introduction to Mrs. Conyngham Ellis's "Conversations on Human Nature," taken out of Bishop Butler's Sermons:—"It is a matter of no small moment that the young should be well grounded in a true system of Christian morals." Along with "those great masterpieces of Christian and philosophical morality," we may name a small book by the Rev. W. Mills, B.D., late Professor of Moral Philosophy at Oxford, entitled, "Essays and Lectures," and also Mr. Sewell's "Christian Morals."

One word on the *Biography of Christian Men*, and especially of the worthies of our own England, and we have done. What a store of interesting Sunday reading is contained in such books as

“ Izaak Walton’s Lives,” Anderdon’s “ Life of Bishop Ken,” “ Two Lives of Nicholas Ferrar,” just edited by Mr. Mayor (Macmillan), “ Willmott’s Life of Bishop Taylor,” “ Kettlewell’s Life,” compiled from the collections of Dr. George Hickes and Robert Nelson, Esq., “ The Autobiography of Bishop Patrick,” “ Bishop Bull’s Life,” “ Mr. Suckling’s Life, by Isaac Williams,” and many others which might be named. Perhaps there is no subject of study more conducive to the formation of a manly Christian character than that wherein the memories of the great and good lie embalmed. Biography, to individuals, is the most instructive branch of history.

To those who have entered into the spirit of these remarks, we need scarcely add a caution as to the temper to be observed in treading upon holy ground. Our scheme implies that spirit of active devotion which reaches to the intellect as well as to the heart—which aims at “ the wisdom that is from above,” through the discipline of purity and peaceableness and gentleness—which, seeking to return the one or the two or the five talents with usury, is ever busy, ever gathering strength and comeliness.

CHAPTER III.

GREEK AND LATIN.

"It is impossible for any one to consider the subject and not believe that an accurate knowledge of dead languages is of great use in strengthening and refining the intellect, and that the learned and sublime things spoken and written by the greatest poets, historians, and orators of the world, must tend to humanize and elevate the mind."
—*Lord Granville's Speech at Bristol, March 29.*

Πολλοὶ μάρτυρες ἀμφοτέρους πιστοί.

Pind. Pyth. Carm. I.

WE are not about to enter upon a vindication of classical studies, or to write as though we were addressing the uninitiated. We take it for granted that our readers are fair scholars,* and tolerably well inclined to "the learned languages"—that they have not been driven by what Roger Ascham calls "a butcherly fear in making

* Mr. Trench, in the Preface to his *English Past and Present*, says, "I have supposed myself . . . addressing a body of young Englishmen, all with a fair amount of classical knowledge . . . not wholly unacquainted with modern languages; but not yet with any special designation as to their future work; having only as yet marked out to them the duty in general of living lives worthy of those who have England for their native country, and English for their native tongue."

of Latins" altogether to repudiate the ancients of Athens and Rome—but are open to conviction on the question of holding or not holding their own in the literary domain of one or the other respectively. We do not aim at inducing to the *first* handling of Homer or Virgil. Our readers have well-thumbed copies of these and of some dozen more of their fellows. Once more, the point is, whether the same school-books shall be abandoned as duplicates to furnish forth the defective library of "Master Charley," or whether they shall be lifted into an honoured place in the book-tray, which holds Shakespeare, or it may be Alfred Tennyson and the half-cut *Quarterly*.

So much of what we have before urged is needful to be repeated, in introducing this particular subject to the notice of those whom we are addressing. We know that in suggesting such perseverance in classical studies, we are running counter to the opinion of many whose judgment, generally, we respect. This will not however deter us from our purpose of tempting, if possible, to the continued study, under the advantage of new conditions and with the cautions hereinafter to be given, of those great masterpieces of Greek and Roman learning, with which the higher grammar-school education is so largely busied.

To be sure, if our friend have really no scholarship to "keep up," he is excluded by the very terms of invitation from the number of those guests whom we have bidden to our "convivium." What

we require of him is that he shall be able to relish the atmosphere of that region, through which our route to Parnassus lies, and be prepared, if need be, to take his seat beside us with a steady brain, in some mountain nook commanding a distant retrospect of the Bœotian plains. If he have no interest in the fertile vales of Hellas, we cannot ask him to lay out capital in any speculative venture. At the same time, we think that the seven or eight years' occupation of the land ought to have yielded him sufficient income to enable him to acquire a permanent interest in some one or other of its allotments.

But we are not attempting to vindicate the general prosecution of classical studies. What we desire is simply to reiterate the question—whether you, who now possess the key to the storehouse of old-world wisdom, to “a rich garden of study,” will suffer it to rust, or whether you will let it still hang on the ring along with those appliances of learning which you *must* always carry about with you—whether, possessing *now* the medium of access, we might call it the masonic sign of appeal to those old worthies of the Greek calendar of wisdom and of heroism, you will tacitly drop their acquaintance, even if you should not have the heart deliberately to “break with” them. This is the question: it is one, not of setting about or of leaving alone, but of holding or of letting drop—not a question of making a new reservoir, but of looking to the repair of one already with much toil dug

out and “puddled”—not of the expense of quarrying the stone, and clearing the ground, and raising a new temple from its foundations; but whether, for want of a little of the cement of continued care, the erection of years shall be allowed to crumble and subside into the dust—not of opening a new road through the “primeval forests,” but of keeping down the growth of underwood, which, if unchecked, would soon impede the traveller’s progress, and win the invaded region back to the dominion of silence and of night. It is not, in a word, a question of anything to be inaugurated, but of something to be upheld and adorned. To tell truth, indeed, we are grieved and vexed to see such good store wasted, so much leakage and letting slip (*μή ποτε παραρρῶμεν*. N. T. Ep. ad. Hebr. II. 2.) of hardly-gathered intellectual wealth, not so much its wanton abandonment. We think that, when the mind has been once awakened to “a sense of the power and beauty of the poetry, the oratory, the history, and the philosophy of the Hellenic race,” it should be kept awake to these glories, if possible—and this possibility we are prepared to establish, in the case of all who deem the question one of interest to themselves.

We may here, by the way, insert a general caution as to our design in these pages. “Non omnia possumus omnes.” We do not suppose that it will be in the power of any single person amongst our readers to devote a sufficient portion of his time to these bye-studies (*πάρεργα*), to make it

worth his while to attempt to follow out our whole scheme, as it is designed to be set forth in this and in succeeding papers. What Sir James Stephen says on the subject of "systematic reading"* applies of course here, and must more or less qualify the adoption of our scheme in the case of individuals. He bids the student "take the chart of human knowledge, and fix his own mental observatory on any spot in it which is most convenient to himself, and there draw his meridian." "In what precise spot of the great sphere of learning any man may choose to draw for himself this cardinal or initiatory line, is of little comparative importance. Let it only be drawn with a firm hand, and when once drawn, let it thenceforward remain unaltered, and the author of it will have the means of grasping, and of binding indissolubly together into one well-cemented whole, all the literary and scientific acquisitions of his future life.† Wherever his Greenwich may be, he will be able to ascertain, relatively to it, the bearings, the lati-

* "On Desultory and Systematic Reading;" a lecture delivered in Exeter Hall, Nov. 15, 1853. Nisbet and Co.

† As a further illustration of what is meant by the "systematic study" of a subject, we subjoin a passage (from an article before quoted—"Christian Remembrancer," April, 1848, p. 297) which, although *specific* in its scope as applying to *sacred studies* (and as such a valuable supplement to our last paper), is yet as admirable an example as can be given of the *principle* which we wish to inculcate, "What we aim at, then, in the revolution which we would fain

tudes, and the longitudes of every other place in the world of letters* which at any subsequent time

bring about in New Testament study in the original, is not, by any means, to discourage breadth and variety of research, but to secure that depth and solidity on which alone these can safely be based. Illustrative reading presupposes something to be illustrated; collateral reading, some principal line for it to run parallel to; and *that* something must be a rightly-directed, methodical, and critical study of the sacred text in the original. Let this be forthcoming, and stand firmly up as the *stamen*, the 'warp' of the web of theological study, and there is no limit to the amount of *subtemen*, 'woof' of every texture and colour, which may with advantage be worked into it. All that is then needed, is discrimination in the choice of materials. Here, then, will come in with admirable effect, the results of all chance and occasional theological reading, such as every student must more or less be led into. The writings of Fathers, however unsystematically and *pro re natâ* studied, will now render up ample and *available* illustration, for we shall know where to place it. And our perusal of later works will teem with precious fragments of criticism in like manner, not now floating vaguely and without purpose, but ever tending towards one central line, and forming and crystallizing about it. The habit of noting and recording such illustrative passages cannot be too highly commended: an interleaved copy of the Greek text supplies the readiest means of carrying it into practice. By this means, the student will find after a while, that, in George Herbert's words, 'he hath compiled a book, a body of divinity,' and will fully acknowledge the truth of what the same revered though quaint authority adds on the subject, viz., 'that though the world is full of such composites, yet every man's own is fittest and readiest and most savoury to him.'"

* "For learning is a world, and is not a chaos. The various accumulations of human knowledge are not so many detached masses. They are all connected parts of one great

he may see fit to visit." "His chart of human knowledge will then have, at least for himself, a certain unity and consistency of plan; countless and wide apart, and dissimilar, as may be the various regions comprised within its limits."

What we contend is, that the *spirituel* of these intellectual journeyings should not be robbed of one aid that it already possesses, the strong wing not be shorn of one feather that might sustain its onward flight. One person will devote his leisure to history, another to philosophy; but is the scholar-like knowledge of Greek and Latin to be regarded as a tool of no avail in the hands of him who delves among the ruins of the past, or is philosophy so lately calendared a goddess, that we can converse with her and learn her secrets through the medium of a single tongue—our noble, indeed, but not philosophic, mother-tongue? "The throne of

system of truth; and though that system be infinitely too comprehensive for any one of us to compass, yet each component member of it bears to every other component member relations, which each of us may in his own department of study search out and discover for himself. A man is really and soundly learned in exact proportion to the number and to the importance of those relations which he has thus carefully examined and accurately understood. A well-judging man, therefore, will draw his meridian line, or, to change the figure, will open his trunk line of study in such a direction that, while habitually adhering to it, he may enjoy a ready access to such other fields of knowledge as are most nearly related to it, and as, by means of it, he can most readily penetrate."—*Desultory and Systematic Reading*, p. 12.

Aristotle had continued vacant during long centuries, when it was at length ascended by Francis Bacon."

Were it indeed only for its use in enabling us to detect the fallacies which may arise out of a singularity of idiom, in the case of a person knowing one language only, the value of this power of translating one language into another would make it worth the while of every lover of truth to retain his knowledge of Latin and Greek. In the act of passing out of one language into another the idea appears for a moment in its naked form, stripped of the accidental gloss of idiom. We see what is of the essence of the idea and what not—the thing in itself, not merely what it was to the Greek or to the Roman, at the same time that this very exhibition of its several phases, under the aspect of varied national influence, is a most valuable commentary on the *res* itself, of which those *idiotmata* are but the versions.

Besides this, are there not some thoughts which seem so connected in their nature with the mind that gave them birth, that they refuse to be clothed in the new languages of the Western world?

The connection of the dead and the living languages is seen only by those who have carried a *continued* knowledge of the one into the study of the other. The ease with which the latter are acquired on the strength of a knowledge of their archetypes, along with the philological value of a classical illustration, goes a great way towards persuading most

men of the indirect advantage of a life-long familiarity with Greek and Latin.*

We do not forestall our remarks on history when we say that, as the tide of Eastern conquest broke upon the rocky shores of Hellas, so the Greek language was the barrier which stemmed the influx westward of Eastern mysticism, the shore whereon the argosy of Oriental learning was stranded, the crystal vein where, by a happy process of sublimation, was deposited all that was truly philosophic in the mythology of Persia and India.†

* "Our literary pursuits in youth are as usually confined to Greek and Latin as those of the rest of our lives are to English, Italian, French or German. The living languages are considered as interfering with the exercises of the school; and the study of the learned is too often disclaimed in manhood as puerile or pedantic. Hence, neither are cultivated with the manifold advantages which a judicious association of both would certainly afford. Undue admiration and undue depreciation are the ordinary consequences of this unreasonable divorce; and whilst, by partial and half-learned criticism, some insignificant works on each side have attracted undeserved attention, the great writers of both sides are the less honoured and the less understood."—*Coleridge's Introduction to the Study of the Greek Classic Poets*, p. 3.

"..... should it be the student's aim to attain the most useful and polished languages of Europe, viz., the French, Spanish, Italian, and Portuguese, he will indeed test the utility of his Latin acquirements, and find the old Roman language the master key to the mint of their literature."—*Appendix to "Horæ Poetica,"* by C. J. Fenner, S.H.W., privately printed, 1841.

† "We can now trace back, almost step by step, to the confines of India, and even to India itself, a very consider-

Correspondingly of Latin, — “ On historical grounds (says the Professor of Latin in the University of Oxford), ” “ no tongue can possess stronger interests for civilized humanity than the speech of that victorious city, which, beginning with almost daily struggles for life with the petty tribes of its own narrow peninsula, succeeded in breaking to pieces the power of one nation after another, and finally, in its imperial decline, gave laws to the world.” “ An inflected language, with a highly elaborate syntax, Latin may challenge comparison with any, as a means of mental discipline.” And again, — “ We are entitled to claim as belonging to Rome, not only what it did for itself, but what it has wrought in the nations which succeeded it.* What Greece was to Rome, Rome

able portion both of the religion and the philosophy of ancient Greece and Rome.” — *Preface to Ovid's Fasti*. Paley, p. 13.

Again. “ Greece and Rome may be regarded as the medium through which, in the designs of Providence, a flood of Eastern civilization was destined to overspread the otherwise barbarous West.” — *Preface*, p. xiv.

“ it impregnates the innumerable strangers entering its dominions with its temper, and stains them with its colour, — not unlike the Greek, which, in taking up Oriental words, stripped them of their foreign costume, and bid them appear as native Greeks.” — *Halbertsma, quoted by Trench, in his English, Past and Present*, p. 202.

“ For indeed the Greeks were exceedingly intolerant of foreign words, till they had laid aside their foreign appearance, — of all words into which they could not thus put a Greek soul; ” — *English, &c.* Trench, p. 184.

* “ Herein, without doubt, lies the immense importance

has been to modern times,—the great educator, the humanizer of its barbarous conqueror, the mother of intellect, art, and civilization. That part of our culture which we have not worked out for ourselves, or received from contemporary nations, we owe almost wholly to Rome, and to Greece only through Rome, just as our language, saturated throughout with Latin, has assimilated but few particles of Greek. If the Romans viewed the great works of Greece through the medium of Alexandrian criticism, our fathers viewed them through the medium of Roman imitation.” “As the first to feel and obey the impulse given by Greece, Rome might well excite our attention; as the communicator of that impulse to modern Europe, it sublimates attention into sympathy and earnest regard. That which has actually had so much to do with the formation and discipline of a

of the Latin language and the Roman literature, considered in an educational point of view. It is not merely useful as a discipline, or because it facilitates the learning and the correct grammatical apprehension of so many closely-allied modern dialects, though it is invaluable in these respects also. It is the key-stone to the whole fabric, social and political, of the Western world. Hence it is that most great statesmen have been good, if not great, classical scholars. Throughout the middle ages, and long after the dissolution of the empire, Rome retained its hold on the habits and the actions of the Western world. This was, no doubt, in great measure due to its position with respect to Christianity, but not less to its ancient *prestige* as mistress of mankind.”—*Ovid's Fasti*, Preface by Mr. Paley, p. 16. Bell and Daldy.

culture which the lapse of many generations of men has proved to be no weakling, but a vigorous birth, can never cease to be studied whenever that culture is made an object of paramount interest.”*

Again, our student may have drawn his meridian through the realm of fancy. He may have determined to devote himself to the study of poetry. Is there nothing to be gained from a knowledge of the language in which alone the mind of Homer, and Pindar, and Æschylus, or again of Horace and of Virgil, can be truly read? Will he respect the modern poet less from recognizing in his genius the same fire that breathes in the *Iliad* or in the old tragic choruses? But we shall return to this point presently.

We are perhaps imagining objections that do not exist in the minds of those who have thought at all on the question, or rather of those who have brought to bear upon it something of the intelligence and the taste which is acquired in the school of the Latin and Greek classics.†

Bishop Butler remarks, in the preface to his *Sermons*, that “through the idle way of reading and considering things which in his time prevailed,” it had come to pass that “time even in solitude is

* “On the Academical Study of Latin: an Inaugural Lecture.” By John Conington, M. A. J. W. Parker. 1855.

† “The truth is, that . . . it is only those who are not scholars themselves, who question the utility of classical studies.”—*Oxford Studies*, p. 256.

happily got rid of without the pain of attention, neither is any part of it more put to the account of idleness—one can scarce forbear saying, is spent with less thought—than great part of that which is spent in reading.” To what extent the increasing number of books and papers of amusement, which of one kind or another daily come in one’s way, have aggravated this evil, is pretty evident. Now the study of the dead languages, or rather we would say the particular way in which these languages are studied, even at school, will form the best corrective to a desultory and careless habit of reading. “The object which the study of literature proposes” has been well described as “the entering into the mind of men eminent in thought and in power of expression.” One great mental advantage accruing from the study of *classical* literature is the concentration of thought and attention necessary to surmount “the difficulty of the medium” through which the truth has to be learned. The student “is constantly brought to feel that the language with which he has to do is a *dead* language, buried under the weight of interposed centuries, and only to be reached by one who has skill and resolution to penetrate through their manifold incrustations.”* This is invaluable discipline for those who really care to conquer their natural sluggishness of thought by a steady and systematic effort. It is not every book that pre-

* Prof. Conington.

sents a medium for the exercise of this discipline. Most books are too discursive and inexact. The writings of the ancients are, for the most part, much stronger food than can be had in our ordinary bill of fare. They require more mastication, more digestion, and confer corresponding advantages upon the consumer.*

"There are very few books," writes Mr. Long, "that are worth the trouble of reading often. Every civilized nation, however, has some such books, which have outlived the rest. A book that is to be read in all time must not be a big one. There are big books that are good in their kind, but we don't want them for daily use. A lasting book should also treat of something that has a lasting interest. It may be a poem, a drama, a history, a biography, or other things. If the matter is good, we next inquire about the form, the literary character of the work and the character of

* "Indeed, I wish with all my heart that Homer and Pindar, Herodotus, Thucydides, and Xenophon, were read in faithful English Prose, however humble, by every person, of either sex, who pretends to be liberally educated. A very sensible improvement might be expected in the style and tone of thinking of the clever and prolific, but for the most part lamentably uneducated writers of the present day."—*Coleridge's Introduction to the Study of the Greek Classic Poets*, p. 12.

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."—*Bacon's Essays "Of Studies."*

the writer." If we may be here excused a remark not altogether impertinent, we may observe that several of Mr. Long's own writings are of this *enduring* order. What he has done for classical learning is of the nature of the matter which he has so clearly, and briefly, and fully illustrated,—permanent, and not likely ever to be superseded. His style bears the impress of his own vigorous, straightforward intellect, and forms as admirable a study as the text to which his remarks appertain. We say this because, although we are shortly again about to quote from the same source, we cannot pass by some remarks upon "Cæsar's Commentaries" (in continuation of what we have already adopted), which seem to us to set forth the general value of classical literature in relation to the present. "In 'Cæsar's Gallic War' we have all that we can want. It is short, and that is a great deal. It contains the history of the complete subjugation of the most warlike nation of Europe: it is the commencement of the history of France, not of the people, for that goes much further back, but the commencement of the history of France as a modern political community Modern civilization has not transformed the ancient Gaul, though it has put a new dress on him. In these Commentarii, also, for the first time, the unknown misty island of the West is unveiled. It is no great deal that we learn about Britain, but the invasion of Cæsar opened it to the Romans. It became, under the empire, a Roman province,

and our civilization, like that of Gallia, is of Roman original. Thus two countries, whose shores stand face to face with ever threatening aspect" (written 1852), "the two most powerful nations in the world, were tamed and tutored by the Romans. The Gaul has repaid his instructor, in modern times, by many a terrible visit, as he used to do before Cæsar put him in chains. The Briton has been made almost another man since the Roman left him."

We shall not be likely at any time to apologize for quoting from this writer; but we may say generally, on the point of frequent, and varied, and at times, lengthy quotation, that our aim is to multiply authorities in support of the several parts of our scheme, and to adopt whatever suggestions we may find scattered here and there in books, content if the links of continuation pass muster respectably, rather than to attempt to say, as if at first hand, what, even if equally well said, would be accepted simply on its own merits, and without the additional and justifiable advantage of authority. For the liberty thus taken we once for all crave indulgence.

To return,—were it only that our scheme involves a review of past labours, of past success, of past failures, independently of the interest attaching to such a retrospect, it would be the best assurance of future success, as well as of increasing care and diligence in conducting labours of a kindred nature. We shall speak of this review

further under the head of practical suggestions as to the mode of conducting the after-study of classical authors. It will be found, as we have before stated, to be the only sure basis for the resumption of this study.

With respect to the general interest and value of such a retrospect, we may quote some remarks from Coleridge's "Introduction to the Study of the Greek Classic Poets." He says (page 1), "My wish is to enable the youthful student to form a more just and liberal judgment of the characters and merits of the Greek poets than he has commonly an opportunity of doing at school; and for that purpose to habituate his mind to sound principles of literary criticism." (P. 12.) "Another thing much to be wished is, that after a boy has worked out a book or other given portion of a classic poem, he should read it through once more without the let or hindrance of verbal difficulties, and thereby observe the connection of the parts, and impress upon his mind a more vivid conception of the whole. Perhaps it is not too much to claim a place for such a last and fluent re-perusal, especially of the poets, in the common course of a first-rate classical education. Pindar would never have been called an obscure or a rambling poet if this advice had been always remembered." What it may not be generally possible to effect at school may with ease be carried out on our plan, by those who take with them into their different callings in life an average sixth-form acquaintance with Greek

and Latin. Indeed, it is in our eyes something little short of absurdity that, after so long and painful an adjustment of the telescope, it should never be brought to bear upon the past; that the observer should spend his energy upon the acquirement of an exact skill in the management of his instrument, and then, in the moment of supposable expectation and excitement, quietly and dispassionately disarrange its elevation, unscrew, dismount, and consign it to oblivion and a mahogany case. It strikes us as at least a pity that a man should stand so long knocking, and then, when the creaking of bolts and the flare of lights within the house betokens somebody astir and ready to admit him, withdraw to the small wayside inn, where all is new and cheerless, and there is no familiar voice to welcome him. It looks unbusiness-like to leave our work unfinished, just for want of a little inexpensive outlay upon its completion,—to let the boat drift out again for want of proper mooring,—to have the hammer raised for a last telling blow, and then to let it drop from our hand without purpose,—to fail, in short, to strike when the iron is hot,—or, again, to miss the right moment for the tempering plunge into the trough.

The keeping up of Greek or Latin, or both, by one who is not about to have the advantage of a lengthened education, will supply in some measure the lack of that discipline which, in the case of those who proceed to the University, being applied

just at the critical time of a man's life, and continued until it has had time really to form his mind to the practice of careful study, corrects the natural tendency to a desultory habit, and gives him an after power, of which he can never fully estimate the value. We might, indeed, characterize our present design as an attempt to supply, through aided self-discipline, the want of a more systematic culture during those four or five important years between boyhood and manhood.

Cedric Oldacre tells us of "the last of the old squires," that he "saw clearly that the want of a college education must be made up for by a strict self-discipline, and he took good care that nothing should be wanting on his part." (P. 23.) What we wish to secure for our young friends is the continuance of the *habit* of learning on the same careful system as that pursued at the higher schools, in contradistinction to that indifference and forgetfulness of the past which seems to befall so many minds on emerging from the atmosphere of compulsory discipline. On this ground it is that we consider it so important not to abandon the medium of *instruction* furnished by classical studies,* as being that wherein a familiarity with intellectual pursuits has been attained. By this means we would bridge over the dark stream of self-will which rushes between the kingdoms of compulsory and voluntary discipline. For this short passage

* "Abeunt studia in mores."

in the troublesome journey of life we offer ourselves as in some sort a guide, thinking, even thus far, that the handrail of intellectual aid is not an unbecoming adjunct to the solid framework of moral and religious guidance.

Having stated our view of this after-education, it may not be without use to indicate some points in that higher system of education which we conceive that the course of study here prescribed ought in some degree to resemble, as being intended to occupy the human mind during the same period of its development. We think that our young friend ought, at least, to understand the scope and the nature of a University education,* as the

* "I have often heard it represented that we" (of Oxford) "limit our views to ancient literature, ancient philosophy, and ancient languages; and are enslaved, in short, to antiquity. We have recently met this accusation by extending our system of University examinations and honours to modern history and the physical sciences in general, and I think we have done well. But our ancient studies remain, and still appear to many a relic of barbarism. Now, I cannot enter at length into the defence of the system,—all I wish to do at present is to explain its meaning. It is principally a system of exercise for the mental faculties, but it is also a study of the elementary portions of the science of man. We study the sacred history, which is the spiritual history of mankind; the history of Rome, which gives us the fundamental positions of human law and civil society; and the history of Greece, which gives us the early development of man's intellect and philosophical observation. We study all these, with contemporary literature enough to open to us the very life of the men of whom we read, and who were forming prospectively the elements of the society in which we now live, and of the

highest discipline attainable in the field of mental culture.* We do indeed aim at suggesting the acquirement of "a philosophic comprehensiveness of thought" as a substitute in kind for the perfect grasping of "that science of sciences† in the acquisition of which a University education consists." "A perfect liberal education and the formation of a good judgment or philosophical temper are identical, and it is for the sake of this greatest and noblest of human products that an institution for the higher education employs knowledge." "The

technical language in which we think. We study also philosophy much more freely in the works of the ancients, whom we do not fear to criticise, than we could in the lectures of some modern professor who held the rod of systematized intellect over us, if not that of actual power and castigation. We study language with the advantage of the finest models, and with the most elaborate criticism to aid and test our own researches. We study mathematics and physics well when we study them at all; and I trust I may venture to say we are advancing in those studies, and in the provision of the means and appliances for them." —*Rev. C. Murriott, B. D., Digestion of Knowledge.*

* Appendix A.

† "To this the sciences are introductory, but not only as preparatory discipline, as *progymnasmata*, but as being the substance and body of which philosophy is the spirit and animating soul. What the facts of a single science are to that systematic arrangement of them which makes them into a science, that the complexus of all the sciences is to the great method, the architectonic science, which arranges all knowledge in one harmonious structure, appointing its place, assigning its value, and arranging in a regular series each incorporate branch."—*Oxford Studies. See Oxford Essays, 1855.*

classical system in its origin was not a mere communication of the grammar of a couple of dead languages, but comprehended a complete cultivation of mind, an expansion of the faculties adequate to the whole field of knowledge." What is called in another place "intellectual grasp," as opposed to "the mere knowledge of facts,"—"the harmonious survey of knowledge in all its parts as a whole," as opposed to "a collective acquaintance with many sciences,"—this, we think, may *in some sort* be acquired by the *voluntary* taking up and carrying on (side by side with professional duties) of those studies whose prosecution is thus associated with a perfect "liberal culture."*

We shall be able to show, further, what we mean by a discipline resembling that afforded by a University education, when we treat of the study of history. We will now only add, with respect to the Oxford system, that it affords a discipline preparatory for the thorough prosecution of *specialties* of all kinds. It aims at making men accomplished with respect to the whole range of human knowledge, (περὶ πᾶν πεπαιδευμένους) not so much by imparting an elementary acquaintance with the several sciences, as by training that

* The quotations in this paragraph are from the article on "Oxford Studies," by the Rev. M. Pattison, B. D.; "Oxford Essays," A. D. 1855.

" The liberal teacher is so, not by virtue of an elaborate acquaintance with the details of any one branch (of knowledge), but by his just and methodical combination of the principles of all."

analytical faculty of the mind which may thenceforward be brought to bear indifferently upon all kinds of subject matter whatever. The adaptation of this power to the circumstances of a particular study is the work of the developed calling. We trust that the Universities will never sacrifice to the popular demand for variety and the multiplication of "useful studies," so called, one tittle of that abstract discipline which has hitherto been found fruitful in accurate and well-balanced, as well as powerful minds.*

It is the quiet and gradual acquisition of "method," not as the object of these studies, but as the result which, if they had been pursued far enough, and under Academic guidance, they would have produced, that we think to be the great inducement to the course of study which we are recommending,—a course, not indeed usual with those who commonly imagine that they must, on leaving school, devote themselves to the attainment of a mass of "useful knowledge," but which we are certain would yield a larger return in mental power and readiness.

The chapter in "My Novel" (Bulwer, vol. i.), devoted to the examination of the proposition "Knowledge is power," ought to be read by those

* "Time for thought, for growth of mind, for the application and incorporation of knowledge, is as necessary as time for acquiring information."—*Digestion of Knowledge*, Rev. C. Marriott, B. D. *Educational Lectures*, p. 112. Routledge.

who would see further how that system, which we have declared to be the highest theory of a University education, is convertible into the ordinary self-discipline of an active and thoughtful mind. The development of Leonard's intellect is admirably drawn. It is an analysis of mental culture well worthy of careful study.

We have before spoken of a knowledge of Greek and Latin as necessary to the understanding of the nomenclature of science and of art amongst us. It is not generally considered that this is not merely so much dry knowledge, but a living faculty of divination in connection with this ever growing vocabulary.* "Literary institutions," (to quote

* Of "purely scientific terms" (i.e. such as "do not pass over the threshold of the science or sciences for the use of which they were invented, being never heard on the lips, or employed in the writings of any others but the cultivators of these sciences"), "compelled by the advances of physical science, we have coined multitudes out of number in these later times, fashioning them mainly from the Greek, no other language within our reach yielding itself at all so easily to our needs." These terms, so long as they continue thus restricted in their currency, Mr. Trench will not admit to be properly words at all. "They are a kind of short-hand of the science, or algebraic notation. . . ." —*English: Past and Present*, by Rev. R. C. Trench, B. D., p. 47.

"'Photography' is an example of . . . a scientific word, which has travelled beyond the limits of the science which it designates and which gave it birth; being heard on the lips of others besides photographers, and therefore having a right to be considered as making part of the language," —and there are many such.—P. 48.

from an ingenious apology for the study of the Greek and Latin classics),* “established and supported by the best authorities, are spreading rapidly through our provincial towns. Many persons, in the habit of attending the lectures delivered in them, do not hesitate to avow that much of what they hear is unintelligible on account of technicalities, even when the lecturer studies simplification and a popular style of address. It is admitted such persons may prepare themselves beforehand for the full comprehension of a lecture by gleaning its technicalities from a dictionary, as a traveller, projecting a trip to France, may tutor himself for the ἔπεα πτερόεντα of the road and the expression of his wants by books of dialogues. It is still more true that both parties would enjoy, the former his lecture, the latter his trip, with infinitely more intellectual gratification if more conversant with the language to which they were about to listen.” Again, “Crabbe’s *Technological Dictionary*, though an excellent compilation” (written 1841), “and sufficiently bulky without the addenda, which the last two or three years require, can never be so portable a ‘*vade-mecum*’ in the pocket as the ‘*quantum*’ of Latin and Greek in the head sufficient to enable the student to dispense with such ponderous tomes.” The same writer has accumulated arguments in support of the “daily utility of the study of the classics, as the best exercise for the faculties, as a verbal help, as a means of im-

* Appendix to “*Horæ Poeticæ*,” before alluded to.

proving the taste," and of understanding our own language, and has shown very fully to how large an extent* the edifice of modern phraseology,†—

* "Suppose the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin (including of course the Latin which has come to us through the French*), five would be Greek; leaving the other five, perhaps too large a residue, to be divided among all the other languages from which we have adopted isolated words."—P. 7.

"One sufficient reason why we should occupy ourselves with the past of our language is, because the present is only intelligible in the light of the past, often of a very remote past indeed."—*English: Past and Present*, p. 5. *Trench*.

† "The Latin may contribute its tale of bricks, yea, of goodly and polished hewn stones, to the spiritual building," &c.—*Trench*.

* Mr. Trench gives a valuable rule for determining whether a word of Latin origin has come to us "*directly* from the Latin," "or only *mediately* from it, and to us directly from the French." "It is this,—that if a word be directly from the Latin, it will not have undergone any alteration or modification in its form and shape, save only as respects the termination;—'innocentia' will have become 'innocency,' 'natio' will have become 'nation,' 'firmamentum' will have become 'firmament,' but nothing more. On the other hand, if it comes *through* the French, it will generally be considerably altered in its passage. It will have undergone a species of lubrication; its sharply-defined Latin outline will in good part have departed from it; thus 'crown' is from 'corona,' but through 'couronne,' and itself a dissyllable, 'coroune,' in our earlier English; 'treasure' is from 'thesaurus,' but through 'trésor;' 'emperor' is the Latin 'imperator,' but it was first 'empereur.'"—Pp. 10, 11.

in science and in art, in medicine, in law, in theology, in common parlance,* in the scientific inter-communication of nations, in short, in all its departments,—is built up of Greek and Latin elements, compounded and re-compounded to suit the exigences of our complex modern systems.

The most important caution to be urged in an introduction to classical study is thus alluded to by a writer already quoted : “ One whose business it is to be conversant with a heathen literature can hardly fail to be sensible of his need of that purity without which nothing is holy, as well as of that power without which nothing is strong.” We will go on to say, that that accident of classical study which a man of high character as a University professor deems thus worthy of self-directed caution, ought to be the ground of serious question with those of less firmly-established principle. There are foul blots on the page of heathen learning, and nowhere more than on that part which is most likely to be chosen as a subject of study by those whom we are addressing,—their poetry. We question whether it be well to remove these blots before presenting their writings even to boys. But we will here add a word of plain-spoken advice,

* “ Greek and Latin words also we continue to *adopt*, although now not any longer in masses, but only one by one. With the lively interest which always has been felt in classical studies among us, and which will continue to be felt, *so long as any greatness and nobleness survive in our land*, it must needs be that accessions from these quarters would never cease altogether.”—*English*, &c. pp. 46, 47.

such as we think ought not to be left unsaid by those who have to conduct the classical studies of boys. These writings are the work of the heathen mind,—it was in order to “make clean men’s hearts within them” that the Gospel was given, and a “fountain for uncleanness” was opened in the heart of a nation under the dominion of Pagan Rome. If there be disfigurements in Greek and Roman poets and historians and philosophers, what is to be said of books which, written in a year of grace, repeat and reproduce, in still more loathsome forms, that very evil which it was the object of Christianity once and for ever to destroy? The noting and right judgment of such blots in heathen literature, it may be, will best prepare for *the utter repudiation* of deliberate impurity in books, written (*pro scelus!*) by and on behalf of men calling themselves Christians! It is, after all, in men’s own hearts that the evil to be dreaded resides. The discipline must be applied there. A man will get no harm from the improper allusions of heathen authors, if he take them up as only a Christian may. Better that he “pluck out the right eye” than suffer it to rest, *as* it ought not, *where* it ought not. Better that man should burn his *Horace* and *Juvenal* ten times over than use them for an ill purpose, and so his conscience be defiled. Πάντα καθαρὰ τοῖς καθάροις· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Ep. ad Tit. I. 15. To use an illustration we have read before, the con-

tact of the pure mind with evil is as when one breathes upon a mirror. The use implies not the abuse. With respect to our chance of meeting with what is unseemly in heathen writers the principle of St. Paul seems directly to apply, 1 Cor. v. 9, 10, 11, 12, 13: "Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ συνεσθίειν. Τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ οὖς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ Θεὸς κρίνει."

Jones of Nayland, in addressing his pupils on this subject, says: "I must advise you to read with *prudence* and a proper mixture of caution; not trusting yourselves to the reasonings of profane writers till you are well grounded in principles of truth; and then, as a bee can settle upon a poisonous flower without being hurt, and can even extract honey from it, so may you improve your talents for the highest purposes, and arm yourself more effectually for the defence of sacred truth, by studying profane orators, poets, and historians."

We believe that we have now cleared the way for some practical suggestions as to the best and happiest method of retaining a knowledge of Greek and Latin sufficient for all purposes of indirect application,—sufficient, we mean, for all who are

not either *paedagogues*, like ourselves, or, par excellence, *scholars*. Our next chapter will be chiefly of this suggestive character, although we have still some considerations of general nature in store, which we shall not fail to urge along with the severer lines and features of our sketch of classical discipline.

We conclude this first part of our paper on classical studies by a passage which we shall, without hesitation, quote at length, both on the ground of its intrinsic value and of its appropriateness to this part of our present subject.

“ I am not one,” says the author of “ *Introductions to the Study of the Greek Classic Poets*,” “ whose lot it has been to grow old in literary retirement, devoted to classical studies with an exclusiveness which might lead to an overweening estimate of these two noble languages. Few, I will not say evil, were the days allowed to me for such pursuits ; and I was constrained, still young and an unripe scholar, to forego them for the duties of an active and laborious profession. They are now amusement only, however delightful and improving. Far am I from assuming to understand all their riches, all their beauty, or all their power ; yet I can profoundly feel their immeasurable superiority, in many important respects, to all we call modern : and I would fain think that there are many, even among my young readers, who can now, *or will hereafter*, sympathize with the expression of my ardent admiration. Greek—the shrine of the

genius of the old world ; as universal as our race, as individual as ourselves ; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself ; to which nothing was vulgar, from which nothing was excluded ; speaking to the ear like Italian, speaking to the mind like English, with words like pictures, with words like the gossamer film of the summer ; at once the variety and the picturesqueness of Homer and the gloom and the intensity of *Æschylus* ; not compressed to the closest by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit with all its ardours, even under the Promethean touch of *Demosthenes* ! And Latin—the voice of empire and of war, of law and of the state ; inferior to its half-parent and rival in the embodying of passion and in the distinguishing of thought, but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire ; stamped with the mark of an imperial and despotizing republic ; rigid in its construction, parsimonious in its synonymes ; reluctantly yielding to the flowery yoke of *Horace*, although opening glimpses of Greek-like splendour in the occasional inspirations of *Lucretius* ; proved, indeed, to the uttermost by *Cicero*, and by him found wanting ; yet majestic in its barrenness, impressive in its conciseness ; the true language of history, instinct with the spirit of nations, and not with the passions of individuals ; breathing the maxims of the world, and not the tenets of the schools ; one and uniform

in its air and spirit, whether touched by the stern and haughty Sallust, by the open and discursive Livy, by the reserved and thoughtful Tacitus.

“These inestimable advantages, which no modern skill can wholly counterpoise, are known and felt by the scholar alone. He has not failed, in the sweet and silent studies of his youth, to drink deep at those sacred fountains of all that is just and beautiful. The thoughts and the words of the master-spirits of Greece and of Rome are inseparably blended in his memory; a sense of their marvellous harmonies, their exquisite fitness, their consummate polish, has sunk for ever in his heart, and thence throws out light and fragrancy upon the gloom and annoyances of his maturer years. *No avocations of professional labour will make him abandon their wholesome study; in the midst of a thousand cares he will find an hour to recur to his boyish lessons—to re-peruse them in the pleasurable consciousness of old associations, and in the clearness of manly judgment, and to apply them to himself and to the world with superior profit. The more extended his sphere of learning in the literature of modern Europe, the more deeply, though the more wisely, will he reverence that of classical antiquity; and in declining age, when the appetite for magazines, and reviews, and the ten-times repeated trash of the day, has failed, he will retire, as it were, within a circle of schoolfellow friends, and end his secular studies, as he began them, with his Homer, his Horace, and his Shakespeare.*”

CHAPTER IV.

GREEK AND LATIN (*concluded*).

Ἀμέραι δ' ἐπιλοιοιοί
Μάρτυρες σοφώτατοι.

Pind. Olymp. Carm. I.

WE now go on to explain what we meant by advising the scholar “to begin his work of unaided self-information by a careful gathering up of the loose ends of former tasks, by an accurate analysis of the grounds of past disappointment and misconception,” “as the only sure basis for the resumption of classical study.”

The student will find that the habit of accuracy, resulting from an attentive observation of philological and other like distinctions, which has been forced upon him at school, will, by the charm of self-discipline, become a faculty, the possession of which can be duly appreciated only under the condition of its voluntary exercise. What we mean by voluntary exercise has been sufficiently explained.

We advise the student then fairly to ask himself, “Where has the shoe really pinched? where has the *hitch* all along existed? what passages in my school studies have been consciously *sung by the ear*, whilst I shirked the science of the matter—

the knowing it not accidentally, but *on its own principles*? I know that, *e.g.*—in accentuation, in the rationale of dependent sentences, in the knowledge of the Greek particles, and in a dozen more departments of scholarship, I have been living very much *from hand to mouth*.” Now, many an intelligent lad of sixteen will be ready to subscribe thus much. Well then, we answer: Look the question fairly in the face; try to *write down*, from time to time, under these and the like heads, all that you *do know*; think it out *hard*; and then, when you have discovered where the inaccuracy or the deficiency in your information lies, go to books, make out the whole matter patiently, and then return to the foolscap;—best of all, and to make yourself quite certain of the accuracy of your knowledge* (that it is really digested and ready for use, as of the nature of a real power of the mind), take your brother, or if he decline the honour, your sister, and try to give such an account of the subject in hand as a person not possessed of classical attainments may, for the most part, understand. This will be a real test of the sufficiency of your knowledge. It will force you

* The navigation of these waters is difficult to the majority, inasmuch as it involves the knowledge of many shoals and quicksands, and of channels which no mere surface observation will discover. The inaccurate scholar is always offending against some rule or other. A scholar-like instinct comes only as the reward of constant observation of minute differences and characteristics.

to turn it over and over again in your mind ; to sift and examine it in a way which nothing short of this would enable you to compass.* We might quote " Friends in Council " as to the benefit which the said sister would derive from such a companionship in her brother's studies, but we leave the passage to be hunted for through that most charming of books.

We can of course only imperfectly illustrate what we mean by this episode of analytical labour, which we think should form the preliminary discipline of those who wish to keep alive their classical learning. A single suggestion must serve as a key to the kind of exercise which we think necessary.

To speak on the one point of dependent sentences, it seems to us that a greater familiarity with the modes of grammatical construction would be attained by such a practice as the following :— Take any classical author, *e. g.* Cæsar ; go through a page of the text, stripping each sentence of its dependencies, and reducing it, as far as may be, to a single proposition. Observe carefully, as you go on, the full sense of the entire passage in question, and then, taking the paper on which these simple sentences have been written, mark precisely on what word or words the additional matter hangs.

* The true teacher is always the readiest learner. The shifting of points of observation acts with a *stereoscopic* influence upon the mass of knowledge thus dealt with, and the observer's faculty in relation to it is at once doubled.

In Cæsar it will hang naturally, whether it be in clusters or as a single dependency ; it will be the shooting of the branch at the exact point at which the sense needs to be explained or enlarged upon, and it will be organized in such a manner as to be very suggestive to the student. After making this observation, put the MS. away for a few days, and then take it up again ; try to write the sentences out in their original fulness and force, preserving all the sense of the original, so far as you remember it, (the dependent sentences may be actually written in a pendent form, attached by a hyphen to the word on which they depend,) then correct by reference to the original. This exercise, applied to a really good author, would be a logical as well as a grammatical discipline, a preparation for the ordnance office, as well as for the pursuit of a favourite and invigorating study. Thus much by way of suggestion, on a point admitting of many modes of development. Having induced the student to adopt any one of them, provided only that it have in view the attainment of a habit of accuracy, and at the same time be adapted for such an end, our work is done.

In recommending this or the like exercises to the youth just set free from school, we are persuaded that we give him good counsel. As supplementary to a classical education, we have no hesitation in advising such a margin of voluntary discipline and self-recollection, as that which we have been prescribing. The web will unravel, if

it be not thus protected. A boy may leave school with honour ; but if he carry not with him that love of wisdom which consists in the desire of discipline, doubtless all his treasures will be wrested from him in the next perilous stage of life.

The logical element in grammar is a subject which will need to be carefully studied, in connection with the formation of a good style in composition. Mr. Thring's "Grammar taught in English" is said to be the most philosophical work on the subject ; and that philosophy does enter into the theory of grammatical constructions will be apparent to any one who will leave the beaten track of conventional research to grapple with the most ordinary problems in this department of study. In this, as in all other like pursuits, the student must learn to think for himself ; to be on his guard against hasty and plausible conclusions ; in a word, to do his work *well*, and in distrust of his own diligence and accuracy rather than of those powers of mind and judgment with which he has been intrusted.

In the matter of a correct and good style of composition, as an indispensable qualification for any of the higher occupations of life, we must say a few words on the advantage still to be derived from occasionally dipping the pen in the fount which furnished forth the weekly draft of Latin and Greek prose (not to mention lyrical and elegiac) exercises.

The thought and tact necessary for the exact

rendering of English into Latin and Greek are among the best products of a classical discipline, and are products which can scarcely be supplied by any other. Not that we think it advisable to substitute even the most careful practice of classical composition for the direct study of English composition, as such, but, as obliging to a rigid consideration of the subject matter of the composition, we think the occasional exercise of translation and retranslation an invaluable resource. By this means the student's attention is directed to the niceties of language, and accuracy in small and telling points is kept in view. Such an exercise is not unworthy of accompanying the practice of original English composition, even in the case of those who have long ceased to have recourse to such aids. Terseness and force, as well as simplicity of expression, are to be gained only by constant practice in composition. One suggestion we may add on this point. It is this : accustom yourself to make abstracts in writing of what you read. Let these aim at *briefly* but *exactly* conveying the sense of the passage in question. When you have revised your abstract, then translate the passage thus abridged into Latin or Greek. This will have the effect of impressing the process of analysis upon your mind, in a way which will not be without its effect upon your general style, in whatever kind of composition you may be engaged. Whether it be a military despatch, or a letter of ordinary business, or a report of a meeting from a secretary's

pen,—no matter,—your work will be compact, graceful, and to the point.

We will not do more than suggest the continued practice of versification in Latin and Greek. As an amusement, and also perhaps as a source of readiness and variety of expression, we think it might not unprofitably occupy an occasional leisure hour. Some boys go from a public school to business or into the army, whose skill in this kind of composition may be considered to rank as something more than an accomplishment. Here again we have in mind the value of these attainments as an arm of family education. We would have the youth husband the resources which a higher education has put into his hands. Let him keep his hold on them at least till he is old enough to judge of their permanent interest and value. His younger brother will be glad, it may be, of an occasional coaching in Elegiacs during the holidays, if it be volunteered in the way in which a boy only can acceptably volunteer such services. Gratitude to a kind father might also prompt such brotherly acts of helpfulness. *Verbum sat.*

On the thorough and loving study of certain classical authors (we are aware that some acquaintance with Cæsar is a requisite in the routine of military schools) as a specific preparation for the future, we will transcribe some remarks to Mr. Long's matchless edition at the same time that we commend the work of the whole.

“ It has always been supposed by the French writers on ancient military affairs—Folard and others—that there is a good deal to be learned from the Greeks and Romans. Indeed, it would be strange if the conquerors of the world had not left us something in this kind worth studying. The Romans have taught us a great deal about civil administration, and about roads, canals, bridges, aqueducts, and draining ; to which we may add farming,—both the cultivation of land and the management of stock. They taught law to the nations of Europe after they had beaten them ; and I assume that modern military science is to be derived from the Romans.”

“ The man who broke the power of Gallia in an eight years’ war has written the history of the war himself. He was a soldier in his youth, like most Romans of rank, and he had been a governor in Spain shortly before he was consul. But it was not till after he was more than forty years of age that his military career commenced, and he obtained a field wide enough for his daring and capacious genius. The rapidity of Cæsar’s movements, the immense extent of country over which his military operations extended,—his battles, his sieges, his defeats, and his victories, with their political consequences, give to his work an untiring interest, if we read it with proper knowledge and in a proper way ; nor let any man, who thinks that he knows something of modern warfare, venture to disparage either the Roman or his enemies

without a map always before him, and his attention well awake to the significance of a few words written in the Latin language, and written by Cæsar.

“Cæsar’s great talents, and the affairs in which he was engaged, have made him the foremost man of all time.” After detailing his conquests, Mr. Long goes on to say :—“So many events, so much activity, and daring, and success, have seldom been crowded into the space of a few years ; and a military history from such a man, short and clear, written in plain simple language, is a rare thing. There have been many illustrious commanders, some of them better men than Cæsar, and some who have played a great part in the affairs of the world ; but Cæsar brought under Roman dominion a country extending from the Pyrenees to the outlets of the Rhine, and then he compelled the Roman world to submit to himself.

“Cæsar’s campaigns in the country of the Eburones were like our wars against the natives of South Africa ; and he showed that he understood his business, by cutting through their forests, burning their houses, driving off their cattle, and destroying their crops. When he had to deal with better-disciplined men, or with his own countrymen, he showed himself master of all the military skill of the time, in sieges, marches, and pitched battles.

“If a military student were to master this book in a proper manner, he would learn the operations

of an eight years' campaign, carried on in great difficulties, and over a very wide surface. He would acquire a good knowledge of the large part of Europe that is included within the Gallia of Cæsar, and with proper maps, he would be made familiar with every kind of ground on which military operations can be carried on,—mountains, plains, coasts, rivers, woods, swamps, and defiles. Such a course of reading, under an experienced officer, would be very profitable. It would be sound discipline."

We have transcribed a long passage, but we do not think that our readers will complain. We shall have done good service, if we have induced any candidate for military service to set about really *mastering* a book so much within compass, and at the same time so great, as Cæsar's Commentaries,—and we know of no greater inducement than the charm of Mr. Long's own language on this subject. We may add that, since writing the above preface, the same scholar has edited an ancient atlas. Amongst the maps will be found an invaluable delineation of ancient Gaul, which, along with the Introduction to the Geography, &c., contained in Mr. Long's edition, ought to be in the hands of all students of Cæsar.

But we conceive that there is also a wider advantage to be derived from the continued study of the classics during that period which, in times less stirring than the present, intervenes between school and a commission, or at any rate, during that

abundant leisure which, in the case of an officer without intellectual resources, is sure to hang heavily on his hands, if it be not the source of some of those natural fruits of idleness which have of late brought scandal upon the army. This wider advantage, we believe, will be found to consist in the formation of a power of quick observation and mastery of the bearings of any given subject. We have not at hand the evidence lately given on the question of the fittest education for men about to proceed on military and civil appointments to India; but we think the preference was given to the system pursued at Oxford and at Cambridge (especially the former), as opposed to any specific preparation. This preference, we believe, was based on the acknowledged fact, that the man who has passed through the higher university course satisfactorily, although he may be deficient in what is termed "useful knowledge," will be more than a match for those whose same three years have been spent in office routine, who have, in fact, been merged in a system, before they had acquired intellectual power and method, sufficient to enable them to buoy themselves above the engulfing waters of official life.*

The right product of orthodox classical discipline is a power of analysis, that is useful not merely in the investigation of points of history or philosophical criticism, but is applicable to all cases in

which it is necessary to bring the mind to bear with the force of concentration on any point, and in which it is also of consequence instinctively to grasp the possible or probable dependences of a question. That discipline which we are suggesting differs from the higher university training *only in degree*.

In the one particular of *accuracy* as a habit of mind, and not merely in the shape of mechanical precision, the study of the classics is the best adapted to give a lively character to the exercise of mental acumen. By lively, we mean having the principle of life and growth within itself, as opposed to a barren maturity, whose energy is not progressive, and therefore not unlikely, through want of sustaining vitality, to degenerate into rote. Nay, we would go a step further, and say, that we conceive an education conducted on the combined base of classics and mathematics to be infinitely better suited for a discipline of mind than that in which mathematics are the only medium, even though the study of the latter should be carried to the highest possible perfection.*

* We must not be thought to imply any disparagement of mathematical training, or any antagonism between the two great modes of intellectual discipline here contrasted. We conceive that a perfect education will consist in a happy adjustment of the two, along with the element of inductive discipline, "which should doubtless exercise its influence upon modern education, and contribute its proper result to modern intellectual culture." Premising that we consider the study of jurisprudence as included in our defini-

There is, in the very exactness and unerring nature of demonstrative proof, a tendency to technical precision, which, whilst it is invaluable as *an exact* mental discipline, is liable to abuse as *the sole* discipline of so free and complex an entity as the human mind. The impossibility of following the course of those lengthened processes, which depend for their success upon the use of arbitrary formulæ, at the same time that it renders the mind such relief and aid as it could not dispense with in these abstract investigations, is not productive of

tion of the word classical, and also that we do not consider that mathematics afford the ground of a perfect logical training, we may quote the following passage from an authority as great in one department of mental culture as the other:—"A mind well disciplined in elementary geometry and in general jurisprudence would be as well prepared as mere discipline can make a mind, for most trains of human speculation and reasoning. The mathematical portion of such an education would give clear habits of logical deduction, and a perception of the delight of demonstration; while the *moral* portion of the education, as we may call jurisprudence, would guard the mind from the defect, sometimes ascribed to mere mathematicians, of seeing none but mathematical proofs, and applying to all cases mathematical processes. A young man well imbued with these, the leading elements of Athenian and Roman culture, would, we need not fear to say, be superior in intellectual discipline to three-fourths of the young men of our own day, on whom all the ordinary appliances of what is called *a good education* have been bestowed. Geometer and jurist, the pupil formed by this culture of the Old World might make no bad figure among the men of letters or of science, the lawyers and the politicians, of our own times."—*Dr. Whewell on Intellectual Education*, 1854.

the same activity and unflagging attention as those exercises in which a sustained action of the judgment and the reflecting powers is indispensable to success. By the term classics, we must be understood to mean in this place all that is ordinarily comprehended under the notion of a classical as distinct from a purely mathematical discipline; and our remarks upon the latter apply to its *general* application and value *as an educational organ*, not to its unlimited capability in the hands of men of extraordinary power.

The tendency of the world now-a-days is to run itself out of breath;* to consider all time not spent

We have quoted the above passage in vindication of our general design in these papers, and as guarding against the misapprehension of a disproportionate regard for classical studies, arising out of our remarks in the present paper. In so far as our aim in this place is to speak of Greek and Latin, we are teachers; in so far as, throughout our several papers, respect is had to the harmonious combination of all branches of study, we are educators. (See Appendix to Inaugural Lecture on Modern History by Dr. Arnold, pp. 37, 38. 1841.) With this caution, we need only remark that we also recognise the necessity for "the exact and solid study of some portion of inductive knowledge," as a discipline whereby "the mind may escape from the thralldom and illusion which reigns in the world of mere words."

* True, what we are here indicating is only as the froth upon the surface of deep waters; but the ebullitions from those depths of thought and action hinder the undisciplined eye from discerning what is beneath. Hence the inconsiderate harking away after the noise and the buffeting, which, whilst it increases the confusion, adds in nowise to the sum of *work* done or *problems* solved.

in *action* as mis-spent ; to disregard the theory of patient earnest study of a single subject, as opposed to a hasty and slight acquaintance with many ; to be content with " a shallow sciolism,"* as opposed to depth and accuracy of learning, and, what is worse, to be unable to tolerate laborious investigation in others ; to work with a view to immediate material returns, and without faith in large *remote* results ; to be impatient of the analogies which Nature presents to us in the course of her manifold and lengthened operations ; to be " disquieted in vain," and to take nothing on trust ; to extend the labours of the day into the evening, eating the bread of carefulness unthankfully. Were it only that the study which we are commending offers something like an antidote to the prevailing temper of the times, at least in the case of one just descending into the dusty arena of life, we should still invite the student to resort to the quiet groves of *the Academy* and to the unfailing waters of classic fountains for refreshment. It is something to be able to multiply sources of cooling and tranquillizing influence, in these days of steam and of electric precipitancy, both in thought and action.

We spoke in our second paper of the study of "*the Septuagint*," but we had not space for all that we intended to say on this point. To all who wish to inform themselves fully as to the dignity

* " Engendered by hearing popular lectures on all manner of subjects, which can only be really learnt by stern methodic study."—*Glaucus*, by Rev. C. Kingsley, p. 44.

and value of this ancient version of the Old Testament scriptures, we would recommend the perusal of "Grinfield's Apology for the Septuagint" (Pickering, 1850). In order to give interest to the subject, we will mention one or two points, which would at the same time be of use to any one taking up the study of the Septuagint, viz.:—

That the authenticity of the *New Testament* is bound up with the authenticity of this *Greek version* of the Old; by continual appeal to which, it necessarily raises that version to its own standard.

"That our blessed Lord humbled himself as a child to learn his knowledge of the Scriptures from this Greek version,* and 'as he grew in stature and in grace,' he became daily more conversant with its sacred phraseology."—P. 17.

"That every *ancient version* of the Old Testament (previous to Jerome's Latin translation from the Hebrew), with the single exception of the Syriac, was formed on the basis of the Greek Septuagint."

"That the writings, quotations, and interpretations of the early fathers correspond to it."—P. 26.

"That if there had not been a translation in Greek of the Old Testament, made and received by sufficient authority, a proper time before the advent of our Saviour, the penmen of the New

* Of the thirty-seven quotations from the Old Testament scriptures made by our Lord and recorded in the Gospels, thirty-three are found in the Septuagint version.

(humanly speaking) could scarcely have written in Greek (Hody, p. 28); and yet 'that the Hellenistic Jews, when they ceased to be able to read their native Hebrew, could not have been addressed in any other manner.'"

"That the writing of the Septuagint version of the Old Testament created the peculiar phraseology in which the New Testament is written."—*Christian Remembrancer*, April, 1848.

"Lastly. That the Septuagint coming before, as the most ancient authorized interpretation of the Hebrew, such an authority quenches the spirit of theory and rebukes the love of invention; we then remain pupils and scholars, and sit patiently (p. 58) at the feet of the original and the version, an attitude which, though it be painful and humbling to human genius, is the best attitude of the Christian student and divine."

We cannot close this notice of the Septuagint without naming the "Editio Hellenistica of the New Testament,"* by the scholar whose words we have been quoting above. "In this edition the New Testament is printed entire, and to each verse is appended all that is found either in the Septuagint or the Apocrypha illustrative of it. Here are not only collected together, but digested

* This book, published by the late Mr. Pickering, is now to be had, along with two volumes of Scholia, for little more than a pound. Otherwise it is an expensive book, in virtue of its noble typography and the laborious character of the work.

into the most convenient order for use, all those excellent materials for sacred study, which the one great body of writings kindred to the New Testament so richly supplies."*—*Christian Remembrancer*, April, 1848, p. 295.

As an introduction to one line of interesting investigation, grounded in classical learning and considered as a means of sustaining its life, viz., the analysis of Latin poets with reference to Greek, or of English with reference to both Greek and Latin sources of imitation, we will again quote the inaugural lecture of the Professor of Latin at Oxford. His remarks upon the disciplinal value of "imitative literature," and upon imitation as a principle involved in the intellectual development

* "The Septuagint version, taking the place it does towards the New Testament scriptures, furnishes the remedy for a certain infelicity attaching to that study of classical authors which in itself we so justly value as an instrument of education. The infelicity is this,—that we sit down to the study of the New Testament in Greek fresh from the style and language of poets, philosophers, and historians, and with an idea of Greek derived from them exclusively. Almost every word we meet with, unless indeed it chance to be entirely new to us, comes clothed, in our idea, in the dress of some classical association, of which we find some difficulty in divesting it. But the Septuagint presents Greek to us under another association, and the very one under which we are glad to meet it. Greek has trod the soil, and breathed the air, and caught the costume and the tone of 'the glorious land.' Its words and phrases have made new associations for themselves, and are recognised denizens of this adopted country."—*Christian Remembrancer*, April, 1848.

of mankind, are most valuable. He says: "In speaking of Roman literature as imitative, it must not be forgotten that the reproach is not peculiar to it, but attaches to the whole of the literature of modern Europe. Greece, in its independent instinctive development, set the example which subsequent nations have followed with more or less of distinct consciousness. Even if we choose to consider this conscious effort after an external standard as fatal alike to national and individual genius, we must admit it to be an inevitable evil, involved in the very position of those who have a preceding civilization to reflect upon. Rome may seem to have been more of a copyist than any of its successors, partly as being actually more indebted to Greece, partly from the lateness of its intellectual growth, which suggests the notion of rational deliberation rather than of creative energy; but the difference must not be exaggerated in either case. If modern nations have followed Greece less closely than Rome did, it is attributable to the fact, among other causes, that they have had Rome as well as Greece to follow. Nor will the long barrenness of the Roman intellect prejudice the judgment of those who bear in mind that the Punic wars were in the life of the Eternal City only what the war with Persia was in the briefer history of Athens, and that even now, the true literature of modern Germany, though one of the richest that Europe can boast, is scarcely more than a century old."—P. 10.

Dr. Major has edited Milton's "Paradise Lost," with illustrations from classical authors. Mr. Boyes, of St. John's College, Oxford, has published a volume of illustrations of Æschylus and Sophocles. We refer to these two books as examples of the kind of research which we are suggesting. This labour, to be of the nature of a mental discipline, must be the student's own work. We have found Tennyson's poems very rich in classical allusions. Of the older poets, Gray furnishes the most varied ground for illustration of this kind. In Mr. Pickering's Aldine edition this has been done.

We fancy that few only of even the more advanced scholars at our schools achieve more than a very limited acquaintance with any one author's writings *as a whole*. They become elegant scholars, but it is hardly to be expected that they should be very much more. They acquire the rudiments of method, but they have scarcely realized the satisfaction of applying that method to the many points which go to make up a perfect understanding, *e. g.*, of one of the greater Roman poets. To one returning *voluntarily* to the study of Horace or Juvenal, there will be an accession of taste and of power, arising out of the very fact of the labour being self-chosen, which will carry him into depths of meaning and allusion unfathomed before. Schoolboys, as such, are slow at appreciating the existence of sound common sense in their author. They cannot see in Horace and Cicero, the Pope and Dryden,

and Burke of their own matter-of-fact England. After leaving school they *may* see this.

The working out of points of history by reference to original authors is an exercise full of interest and advantage to the student. It will carry him over his past reading in a manner calculated at once to deepen his acquaintance with particular authors, and to give him a power of weighing evidence with exactness such as nothing short of a familiarity with the language of original authorities can afford.

The student will find himself, as he begins to apply his mind heartily and entirely to his subject, less and less dependent upon notes and explanatory aids for the understanding of his author. These helps are often too much like corks to the young swimmer : they only put off the difficulty : the sooner they are dispensed with the better. In place of an indiscriminate reliance upon these supports, let the scholar be determined to make his author out for himself, reading passages over and over again, with faith in his own power of grappling with them ; and it will seldom be needful for him to retire discomfited. If a passage does not yield to one reading, let him try a second or a third or a sixth. Let him choose editions which illustrate their author by apt and frequent reference to parallel passages, first in the body of the book itself, next in other authors. These references should be examined with exact regard to the scope of the citation, whether it be verbal

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or exegetical. The advantage of the study does not consist in the point of knowledge acquired, so much as in the putting forth of strength in the process of its acquirement. It is the exercise, the discipline, which tells; and the result is power, accuracy, acumen, distinct from the subject matter of the investigation, and capable of being applied to objects the most opposite in their nature. Take the suggestions contained in the following passage for a practical help in the study of the classics:—"I know not how it may be in the case of other sciences, but I can testify to the genuine intellectual satisfaction which the mind receives when some discovery, in itself, perhaps, of quite minor importance, a latent metaphor, a concealed imitation, the substitution of one insignificant word, or inflexion of a word, for another, or even the mere position of a word, hitherto overlooked, and now noticed accidentally, has flashed light on an entire passage, and a vague sense of disproportion has given place to a clear perception of harmonious symmetry. Or, again, where the lighting up has been not sudden but gradual, it is not the less reassuring to recall the first aspect of a sentence, seemingly complete in itself, and sufficient to the eye of the ordinary reader, and compare it with the full appreciation which it gained at last, *when every point has been accurately scrutinized*, and the student once more comes to survey it as a whole. Thus the exegetical study of the classics, as it appears to me, fulfils the two great conditions of an

educational instrument : it gives at once a general and special discipline ; it encourages *exuberant variety of interest* along with *severe precision of aim*."

We would advise the reading of distinct treatises, with a view to the understanding of an author, as a substitute for the less efficient practice of reliance upon special notes. The faculty of discrimination and of active judgment is brought into exercise in the one case,—in the other there need be no more than a passive acquiescence in the conclusions of another's mind.

Dr. Donaldson's "Classical Scholarship and Classical Learning" has been opened for the first time during the revision of these papers for the press. But although we are unable to avail ourselves as we should have wished of his intensely interesting and valuable essay, we would draw attention to it in relation to our present aim. The reader will there find an elaborate and original discussion of many points, which are mooted in the last two chapters. It is precisely the book to which we would refer those "youths of eighteen or nineteen" who go "forth from our public schools into active life every year . . . with a perfectly exact acquaintance with the Grammars of the dead languages, and can write Greek and Latin verse in a manner which would astonish a German Professor." They may there learn the full value of their classical scholarship, and how this may be made to contribute to learning, literature, science, and professional training, in the course of extended

after-studies. They will find that the recent competitive examinations (a point which we were otherwise prepared to establish) have furnished the strongest of all arguments in favour of classical training, and they will see the precise nature of the inducements held out to them in connection with their previous mental discipline.

We would also refer our readers to an article "on General Education and Classical Studies" in "Cambridge Essays for 1855," which will be found of great value in the way of specific encouragement to the classical scholar, and which by enabling him to take a more comprehensive survey of the principles and the practical results of education in general, may suggest to him the best means of adjusting and continuing this unfinished work in his own case, and possibly, hereafter, in the case of his children.

CHAPTER V.

NOTES ON HISTORY.

“ Histories make men wise.”—*Bacon*.

OUR design in treating of this subject is appropriately set forth under the title which we have adopted. We have no original views to put forward : our aim is simply, in the first place, to suggest some reflections in connection with the study of history ; in the second place, to collect, out of various writers, some cautions and hints as to the prosecution of the subject.

We confess that we connect the right training of minds of the class which we are addressing, with important political considerations. The result of the late examination for civil appointments in India has been to show the value of a liberal education, extended over those four or five years which the old system would have devoted to specific preparation. Comparatively few can avail themselves of an University (or what is considered as equivalent to an University) education. But it is in the power of many to extend their school discipline into the province of maturer powers of reflection, and to win for themselves an interest in the ground on which it seems at length agreed

that the best superstructure may be erected. We have in our eye more than one of our young friends, who, having secured Government appointments under the old plan, are tempted to fancy that they may dispense with further study. But, though they may have been spared the hazardous experiment of a twelve-days' examination, they must not close their eyes to the fact that advancement for the future will depend upon their own energy in the work of self-improvement. The Government is pledged anew to regard the qualifications of public officers, before permitting them to ascend from one position of responsibility to another.

The study of history is peculiarly suited to the present times.* By *study of history* we do not mean the reading of histories, but the gradual acquirement of that "philosophical discrimination (*justesse d'esprit*) which judges of the past as it would judge the present,"† and which is founded upon an investigation of the grounds of current

* "The present is an age of remarkable experiences. Vast improvements have been made in several of the outward things that concern life nearly, from intercourse rapid as lightning to surgical operation without pain. We accept them all; still the difficulties of government, the management of ourselves, our relations with others, and many of the prime difficulties of life, remain but little subdued. History still claims our interest, is still wanted to make us think and act with any breadth of wisdom."—*Friends in Council*, vol. i. chap. 11.

† Guizot, quoted by Dean Milman in his Preface to Gibbon's "Decline and Fall of the Roman Empire."

opinion, in relation to facts which are within the range of direct scrutiny. The late war is pregnant with instruction as to the difficulties of the historian. The student of history would do well to practise himself in comparing and combining the different narratives which reached us from time to time through various channels of information. Pending judicial investigations also will yield him much instruction and illustrate the difficulty of arriving at just conclusions, even in the presence of events which are the subject of such investigation.

It is the business of each age to supply trustworthy evidence of its own actions : out of these materials, including the annals of contemporary writers, succeeding ages write its history. It is curious to observe how variously these materials are handled by those who, from one or another point of view, undertake to represent any particular epoch.

History must not attempt too high a flight : she has to do with imagination only indirectly, only as a means of realizing past actions more vividly and of writing her judgments and her evidence in plainer characters.

Tu pedestribus
Dices *historiis* prælia Cæsaris,
Mæcenas, melius ductaque per vias
Regum Colla minacium

wrote Horace, in answer to a request that he would choose Historical action as the subject of his Lyric poems.

Clio is stern and majestic. She has no flute like Euterpe: her grace as compared with the delicate beauty of the Muse of Lyric poetry is masculine in its character. She more resembles Melpomene with the tragic mask and sword. "And yet it is not in the grand tragedy, or rather the epic fictions, of history, that we learn the true condition of former ages—the real character of past generations, or even the actual effects that were produced on society or individuals at that time, by the great events that are there so solemnly recorded. If we have not some remnants or some infusion of the comedy of middle life, we neither have any idea of the state and colour of the general existence, nor any just understanding of the transactions about which we are reading."*

When the subject before us is the history of a great people—the growth of its constitution, its wars, its characteristic national features, its vicissitudes in the scale of nations—we must expect to find the page disfigured by the presence of that smaller type, by which we so much dislike to have our easy progress hindered, but which should in such a subject be the unfailing ground of confidence between the reader and his author, as it is the evidence of his severest and most thankless toil—the close and constant inspection of documents of various degrees of significance, the verification of dates, the more or less extensive perusal of the literature of the period under review.

* Jeffrey's Essays, p. 225.

In order to be qualified to read history with discernment, and with such a "suspension of the judgment" as may leave us unfettered as to our ultimate convictions, we must have well considered, "why history should be read; how it should be read; by whom it should be written; how it should be written." On these points we advise the careful perusal of the *Essay on History*, in vol. i. of "*Friends in Council*," as an admirable preparation for the intelligent study of the subject. The author tells us (p. 231) that the reader of history "should have something of the spirit of research which was needful for the writer." Such a quality, both for its own sake, and as the instrument of just conclusions in matters of kindred interest and responsibility, we would commend to careful consideration.

A study of history, which should be based on a common-sense regard to the nature of things, would be invaluable as an intellectual discipline, and as a means of acquiring that "experience of things which will fit men for advice and action, when their country shall have need of their assistance."* It should be undertaken "as a science," and studied with precision. One advantage, indeed, of this study is, that it teaches us calmness

* Jones of Nayland.—Letters to his pupils: "On the use of History." "At the same time, however, that we claim for history great powers of instruction, we must not imagine that the examples which it furnishes will enable its readers to anticipate the experience of life."—*Friends in Council*, vol. i. chap. 11.

and serenity in dealing with topics which appeal to our prejudices, and in which men so often allow their judgment to be warped. An undisciplined habit of mind in relation to the subject matter of history is at the root of much of the revolutionary spirit which prevails amongst us.

The present age teems with the materials of future history. The record which shall chronicle the events of these times in their due relation to each other, and to the manifold causes which gave them birth, will form a history as instructive as the pages of Tacitus or of Gibbon.* But in proportion as the times are stirring, the difficulties of the thoughtful in relation to them increase. There is danger lest men should grow impatient of that steady discipline which alone can fit them for offices of judgment, or of responsible action. Seeing far into those principles which underlie the progress of constitutional change, the thoughtful observer is sometimes tempted to break forth into the passionate enthusiast. Looking at the present in the light of the past, however, he can trace an adjustment of contending interests working towards ends more or less remote, but all subordinate to *one end*.

The belief in a superintending Providence is strengthened by the study of history, but it must

* Archdeacon Grant has shown, in his "Sketch of the Crimea," how vast a fund of historical associations has been disclosed by the present war.

not be forgotten that there are peculiar dangers incident to a superficial survey of the past. One great safeguard against any unwholesome result of historical study, is the practical direction which we would give it, especially in the hands of the young.

Let a man feel that, so far as he is concerned, the history of his country will be a history of his good or ill purposes, of his truthful or untruthful habit of mind, of his selfish or disinterested policy ; and then a speculative temper will be held in check by a sense of personal responsibility ; zeal be balanced by a desire to render his country the precise service for which his talents and education have fitted him ; ambition be tempered by self-respect, that vital element of national greatness. It is in this spirit that we would commend *a systematic study of history*.

We now go on to furnish a body of practical suggestions on the study of history, collected out of a few standard authorities. Instead of throwing these into the form of a brief abstract, we have judged it better to give the very words of the writers quoted. The passages in question are such as will repay frequent perusal. They have been selected with the view of opening the reader's eyes to the real nature of historical study—its peculiar appropriateness at the present time—its disciplinal value—and its feasibility. Under this last head we have given an outline of the method which Dr. Arnold prescribes for the student of modern history.

How are we to define History?

"Now I would define history as a disclosure of the critical changes in the condition of society."—*Professor Vaughan's Lectures on Modern History*, p. 5.

"The general idea of history seems to be, that it is the biography of a society. It does not appear to me to be history at all, but simple biography, unless it finds in the persons who are its subject something of a common purpose, the accomplishment of which is the object of their common life. History is to this common life of many what biography is to the life of an individual."—*Arnold's Lectures on Modern History*, pp. 3, 4.

Objects of the Study of History.

"The immense variety of history makes it very possible for different persons to study it with different objects. . . . But the great object as I cannot but think, is that which most nearly touches the inner life* of civilized man ; namely, the vicis-

* "A nation's inner life consists in its action upon and within itself. Now, in order to the perfecting of itself, it must follow certain principles, and acquire certain habits ; in other words, it must have laws and institutions adapted to the accomplishment of its great end. . . . The history, then, of a nation's internal life, is the history of its institutions and of its laws, both of which are included under the term *laws*, in the comprehensive sense of that word as used by the Greeks."—*Arnold's Lectures on Modern History*, p. 14.

"The outward history of a nation—its foreign wars, its revolutions, its domestic factions, are but an unknown

situdes of institutions, social, political, and religious. This, in my judgment, is the *τελειότατον τέλος* of historical inquiry."—*Arnold's Lectures on Modern History*, p. 123.

Disciplinary Value of Ancient History.

We would distinguish carefully between a broad review of history, derived from the perusal of books written with this design (such, for example, as Wilberforce's "Five Empires"), and that careful mastery of the elements of national existence* which we would alone entitle *the thorough study of history*. This disciplinary study, deep, accurate, and searching, can of course be applied only to short periods. "One period of history, manfully mastered in this way, becomes a key by which many others may be unlocked for us; and it remains meanwhile an ever-present warning against theories, and a standard by which we can at any time discover, with respect to any other periods, how far we really do or do not know anything about them."

"With ancient history this has been very easy to accomplish. Our accounts of the old nations are preserved to us in the masterpieces of the ablest writers, who have ever given their genius to the

language, without importance, sense, or meaning, except when looked at from the inner side, with some clear understanding of the nature of the people who did the things of which we speak."—*Froude: Oxford Essays*, 1855, p. 73.

* "Race, language, institutions, and religion."—*Arnold*.

making of books, while time has draughted off into nothingness such inferior works as might have confused and disturbed their effect. Thucydides and Aristotle together transport us into the Athens of Pericles. We study the Greeks of that age, not through the minds of men divided from them by centuries, but through the minds of their own contemporaries, who shared the same actions, felt the same emotions, thought by the same rules and in the same forms. As much as can be done by books at all, towards the bringing up before us the vanished lives of human beings, is done by these two writers in their pictures of the age in which they lived. So Horace and Cicero give us the Rome of Cæsar, and Juvenal and Tacitus the Rome of Nero. There the thing itself lives before us, distinct, or as distinct as words can make it ; the outward incidents minutely detailed, and detailed in transparent language, through which the inner life of these incidents is visible, so far as the keen eye could see into them, of men who themselves witnessed what they describe. With these histories, therefore, there has been no difficulty in the manner in which they should be studied. Those periods are selected on which the light is thrown the strongest ; and the books in which the account of them is to be found are brief in compass, few in number, easily distinguished, and, best of all, may be followed with all but implicit credence."

This passage from Mr. Froude's valuable paper

“ On the Best Means of teaching English History,”* will combine with the following. Together, they throw light on the general study of history, and furnish some hints as to the course to be pursued in the treatment of ancient history. The classical scholar will recognise the advantage to be derived from their joint perusal. The disciplinal value of ancient history is set forth in the passage about to be quoted.

“ Anything in the nature of a calm analysis of that on which we have been accustomed to feel much more than we think, cannot but be useful to us Now here I must dwell for a moment on our peculiar advantages in this place, in being made so familiar with the histories of Greece and of Rome ; for in those histories is involved a great part of our own ; they contain a view of our own society, only somewhat simplified, as befits an earlier and introductory study ; and our familiarity with their details will be convenient on the present occasion, because they will furnish us with many illustrations familiar already to all my hearers. Besides this, he who has studied Thucydides and Tacitus, and has added to them, as many of us have done, a familiar acquaintance with Aristotle, Plato, and Cicero, has already heard the masters of political wisdom, and will have derived from them some general rules to assist in making his way through the thicket of modern history.”—

* Oxford Essays, 1855.

Pp. 184, 185. Again:—"And here I cannot but congratulate ourselves, in this place, on those habits of careful sifting and analysis which we either have or ought to have gained from our classical studies. Take any large work of a classical historian, and with what niceness of attention have we been accustomed to read it. How many books have we consulted in illustration of its grammatical difficulties; how have we studied our maps to become familiar with its geography; what various aids have we employed to throw light on its historical allusions, on every office or institution casually named; on all points of military detail, the divisions of the army, the form of the camp, the nature of the weapons and engines used in battles or in sieges; or on all matters of private life, points of law, of domestic economy, of general usages and manners! In this way we penetrate an ancient history by a thousand passages; we explore everything contained in it: if some points remain obscure, they stand apart from the rest—for that very reason distinctly remembered—the very page in which they occur is familiar to us. We are already trained, therefore, in the process of studying history thoroughly; and we have only to repeat for Philip de Comines, or any other writer on whom we may have fixed our choice, the very same method which we have been accustomed to employ with Herodotus and Thucydides."—*Arnold's Lectures on Modern History*, pp. 111, 112.

"I cannot think it disputable, that the great

historians of Greece and Rome resemble for the most part the historians of the last two or three centuries, and differ from those of the early or middle ages."—*Arnold's Lectures*, p. 93.

*Our own Times throw Light upon the
remoter Past.*

"We who are now in the vigour of life [written in 1838] possess at least one advantage which our children may not possess equally. We have lived in a period rich in historical lessons beyond all former example; we have witnessed one of the great seasons of movement in the life of mankind, in which the arts of peace and war, political parties and principles, philosophy and religion, in all their manifold forms and influences, have been developed with extraordinary force and freedom. Our own experience has thus thrown a bright light upon the remoter past: much which our fathers could not fully understand, from being accustomed only to quieter times, and which again, from the same cause, may become obscure to our children,* is to us perfectly familiar. This is an advantage common to all the present generation in every part of Europe: but it is not claiming too much to say, that the growth of the Roman commonwealth, the true character of its parties, the causes and tendency of its revolutions, and the spirit of its peo-

* This "experience" is prolonged in a manner which the writer could not, seventeen years ago, foresee.

ple and its laws, ought to be understood by none so well as by those who have grown up under the laws, who have been engaged in the parties, who are themselves citizens of our kingly commonwealth of England.”—Preface to vol. i. of *Arnold's Rome*.

*The Distinction between Ancient and Modern
History not Arbitrary.*

“ Whether ancient and modern history, in the popular sense of the words, differ only in this, that the one relates to events which took place before a certain period, and the other to events which have happened since that period ; or whether there is a large distinction between them, grounded upon an essential difference in their nature” (P. 22.) “ It seems that there is a real difference between ancient and modern history, which justifies the limit usually assigned to them—the fall, namely, of the Western empire ; that is to say, the fall of the Western empire separates the subsequent period from that which preceded it by a broader line than can be found at any other point, either earlier or later ; for the state of things now in existence dates its origin from the fall of the Western empire : so far we can trace up the fortunes of nations which are still flourishing ; history, so far, is the biography of the living ; beyond, it is but the biography of the dead.”—*Arnold's Lectures*, p. 23.

Again :—“ The essential character of modern

history appears to be this, that it treats of national life still in existence: it commences with that period when all the great elements of the existing state of things had met together; so that subsequent changes, great as they have been, have only combined or disposed these same elements differently; they have added to them no new one. By the great elements of nationality, I mean race, language, institutions, and religion;* and it will be seen that, throughout Europe, all these four may be traced up, if not actually in every case to the fall of the Western empire, yet to the dark period which followed that fall;† while in no case are all the four to be found united before it.”—*Arnold's Lectures*, pp. 24, 25.

On this point see further Bacon's Advancement of Learning, Book II. “For the History of Times modern History.”

“It contains, so to speak, the first acts of a great drama now actually in the process of being represented, and of which the catastrophe is still future. Modern history exhibits a fuller development of the human race, a richer combination of its most remarkable elements.

“Here we have the ancient world still [in its influence] existing, but with a new element added,

* “At all events, it cannot be doubted that as soon as the four are united, the nationality becomes complete.”—*Arnold*.

† “The chaos which followed the destruction of the old Western empire.”—Preface to vol. i. of *Arnold's Rome*.

—the element of our English race. Our English race is the German race.* Now the importance of this [German or Teutonic] stock is plain from this, that its intermixture with the Keltic and Roman races at the fall of the Western empire has changed the whole face of Europe.”—(P. 26.) “But the German race is not the only one which has been thus added; the Slavonic race is another new element, which has overrun the East of Europe, as the German has overrun the West.† And when we consider that the Sla-

* “For though our Norman fathers had learnt to speak a stranger’s tongue, yet in blood, as we know, they were the Saxons’ brethren: both alike belong to the Teutonic or German stock.”—*Arnold*.

† “Nations of Slavonian origin have long occupied the greater part of Europe eastward of the Vistula; and the populations also of Bohemia, Croatia, Servia, Dalmatia, and other important regions westward of that river, are Slavonic. Some of the wisest and best men of our own age and nation have believed that the Slavonic element in the population of Europe has as yet only partially developed its powers; that while other races of mankind (our own, the Germanic, included) have exhausted their creative energies, and completed their allotted achievements, the Slavonic race has yet a great career to run, and that the narrative of Slavonic ascendancy is the remaining page that will conclude the history of the world.”—*Creasy’s Fifteen Decisive Battles of the World—Pultowa*, pp. 202, 203.

The remarks upon Russian destinies, resources, and aggrandizement, contained in Mr. Creasy’s account of the battle of Pultowa, are worthy of attentive perusal at this moment—a moment fraught with such tremendous interest in relation to these considerations.

vonian race wields the mighty empire of Russia, we may believe that its future influence on the condition of Europe, and of the world, may be greater than that which it exercises now."—(P. 28.) So wrote Dr. Arnold in 1841. Not a word of comment need *now* be added.

"Now it might be justly observed of modern history, that as it exhibits the original structure of nations upon a more extensive plan than does the history of ancient civilization, so it has displayed a grander national existence in point of duration. Many modern nations have already reached the twelve centuries which prophecy was thought to foresee, and fate fulfilled for the Roman empire.

"Modern history has, upon the whole, solved the problem of *combining* national progress and national duration, in a manner and on a scale unknown to ancient history."—*Professor Vaughan's General Lectures on Modern History*, pp. 15, 16.

"Modern history differs from ancient history in this, that while it preserves the elements

"In sixty-four years she [Russia] has advanced her frontier eight hundred and fifty miles towards Vienna, Berlin, Dresden, Munich, and Paris; she has approached four hundred and fifty miles nearer to Constantinople; she has possessed herself of the capital of Poland and advanced to within a few miles of the capital of Sweden, from which, when Peter the Great mounted the throne, her frontier was distant three hundred miles. Since that time she has stretched herself forward about one thousand miles towards India, and the same distance towards the capital of Persia."—*Progress of Russia in the East*, p. 142; quoted by Mr. Creasy, in 1851, as a book of eleven years' standing.

of ancient history undestroyed, it has added others to them ; and these, as we have seen, elements of no common power."—*Arnold*, p. 28.

The practical difference between the study of ancient, profane, and modern history amounts to this, that in the former the student's attention is " confined almost exclusively to two countries, and to a few great writers, whose superior claims to attention are indisputable," whilst in the latter, " instead of two countries, he finds several systems of countries, any one of which offers a wide field of enquiry," with a multitude of authorities, constituting " a boundless wilderness of historical materials."—*Arnold*.

How is the Student, " who purposes to apply himself to Modern History," to proceed ?

This question is Dr. Arnold's, and our answer will consist of little more than an abstract of part of his scheme of study, as detailed in his first lecture on modern history. That scheme, it is true, was framed for the use of graduates ; but he supposes that his hearers' " actual knowledge of the subject goes no farther than what they have collected from any of the common popular compendiums." We are aware that it is an outline of study, which only the very diligent will attempt to carry out fully. At the same time, " even an approximation to it, and a regarding it as the standard which we should always be trying to reach, will, we think, be found to be valuable." It is a " process, indeed, not a

little laborious ;" but "it is essential to be gone through once, if we wish to learn the true method of historical investigation : and if done once, for one period, the benefit of it will always be felt in all our future reading ; because we shall always know how to explore below the surface, whenever we wish to do so, and we shall be able to estimate rightly those popular histories which after all must be our ordinary sources of information, except where we find it needful to carry on our researches more deeply." This is that *disciplinal study of history* of which we spoke above, and which we shall not exemplify in relation to any particular period, but only describe in the abstract. We repeat then, how is the student, "who purposes to apply himself to modern history," to proceed ? He must, of course, make choice of a particular country, and of a particular period of that country's history. Suppose some such period fixed upon ; it may be made to include, if short, the history of two or three countries, but better perhaps one country only. The limits being thus defined both as to time and space, in the first place we should take "some one history as nearly contemporary as may be, and written, to speak generally, by a native historian." For instance, suppose that our subject be France in the middle of the fifteenth century, "we should begin by reading Philip de Comines ;"—thus we shall be enabled to look at the age and country "in its own point of view ;" to scan "the actions and the mind of the actors at

the same time," their motives and their spirit ; to realize in the style and peculiarity of their language a notion of them altogether. [N.B.—This method is designed to be applied to a period as short or as long as circumstances may permit ; it is a discipline, and must necessarily savour of difficulty.] If our period be " marked by important foreign wars, it will be desirable also to read another contemporary history, written by a native of the other belligerent power." This obviously for fairness' sake, " for the correction of military details, and to make our general impressions and our sympathies with either side more impartial ;" also for the freshness with which " the passions and prejudices of both parties" are generally in contemporary histories expressed.

Thus far " for general outline," " some of the details," " and the prevailing tone of opinion and feeling" of our period.

Now comes the laborious part of the undertaking ; that, be it remembered, which constitutes its value in relation to after-studies of the like character. " Keeping the general history as his text, and getting from it the skeleton, in a manner, of the future figure, the student must break forth excursively to the right and left, collecting richness and fulness of knowledge from the most various sources."

" When his popular historian has mentioned that an alliance was formed between two powers, or a treaty of peace agreed upon," he will go to

the original documents, "as they are to be found in some one of the great collections of European treaties, or, if they are connected with English history, in Rymer's *Fœdera*" (British Museum).—Next he will go to "statutes,* ordinances, proclamations, acts, or by whatever various names the laws of each particular period happen to be designated."† "Under the name of laws I would include the acts of councils, which form an important part of the history of European nations during many centuries;" provincial councils, which

* "The statutes [of England] antecedent to the invention of printing are brief, and are moreover exceedingly imperfect. . . . From the fourth year of Henry VII., however, when first they began to be printed, we have thenceforward a full and perfect account of all measures passed in that and every successive parliament; and from that time to the Restoration let the statutes be made a text-book, which shall be got up as Thucydides and Aristotle are got up, as a fixed and authoritative nucleus, around which the knowledge of those two centuries are built up."—(Froude's *Suggestions on the Best Means of Teaching English History*." *Oxford Essays*, 1855.) "The language itself [of the statutes], and the thoughts contained in it, are so many windows opened into the temper and nature of those times." "The statutes form for every year and for every period, sound and healthy centres of organization, around which all other attainable knowledge ought to be gathered, in order that the outward events which other books furnish may fall into their proper places, and bear their proper significance."—*Froude*.

† "The contemporary judgment of the sober minds of England, pronounced with a clearness of insight, and often with a majesty of language, the influence of which no private imaginings . . . will be long able to resist."—*Froude*.

“illustrate history in a very lively manner,” from their “enactments relating to local and particular evils.”*

Hence arises a familiarity with the times in which these laws, so particular in their provisions, were passed, a knowledge of various offices, courts, and processes;—“a lively notion of any object depending on our clearly seeing some of its parts; the more we people it, so to speak, with distinct images, the more it comes to resemble the crowded world around us.” Besides, “law is the expression of the deliberate mind of the supreme government of society.” We ought to familiarize ourselves with “the calmer and better part,” as well as with “the passionate and unreflecting part of

* “It is something more than touching to find Queen Mary’s parliament, even while the fires of Smithfield were burning, engaged in preventing the manufacturers of the north from mixing devil’s-dust with their cloth, and the smaller tradesmen of the petty towns from cheating the poor consumers with adulterated articles. And Henry VII.’s first parliament, at the moment of recovered breath from the most dreadful civil war which had ever desolated a country, sat down calmly and quietly to discuss the details of a Navigation Act. These are the things which show what the English people were. In the midst of all their civil wars, or wars of conquest, their reformation, revolutions, or whatever else of mighty moment they were engaged upon, they never allowed themselves to be interfered with in the routine of ordinary duty. . . . Honest duty well performed, not opinions well debated, were the all-in-all to the merry England of old times.”—*Froude’s “Suggestions on the Best Means of Teaching English History.” Oxford Essays, 1855.*

human nature." To those who would learn "the alchymy which can change these apparently dull materials into bright gold," we would recommend the perusal of the entire volume from which we quote.

He goes on next to more interesting sources of illustration :—1st. The speeches, letters, journals, in a word, the "memorials of their minds," left behind by men who, from their actions, or even their rank or position in society, have rendered their names familiar to our ears, and "whose writings have an interest for us even before we begin to read them."

2ndly. The literary remains of those "who were eminent by their writings only," "who won and fixed attention by the wisdom or eloquence of what they uttered."

3rdly. The writings of "men of eminence merely in their own profession or study."

4thly. "Works written by common persons for common persons ; works written because the profession, or circumstances, or necessities of their authors led them to write second and third-rate works of theology, second and third-rate political, or legal, or philosophical, or literary disquisitions, ordinary histories," worthless poetry, "novels and tales which no man reads twice."

"The historical student should consult such of these as time has spared, with the view of realizing to himself as vividly and as perfectly as possible, all the varied aspects of the period which he is investigating."

Now in what way does this second-rate literature of a period illustrate its history? By enabling us "to discover what was the prevailing tone and taste of men's minds; how they reasoned; what ideas had most possession of them; what they knew, and what use they made of their knowledge."

We select from the mass, such treatises "as must, from their subject, call forth the character of the writer's mind most fully; *and one or two of these we should read through.*"

"That is really superficial reading, which dips merely into a great many places of a volume at random, and studies no considerable portion of it consecutively. One whole treatise upon a striking subject may, and will, give us an accurate estimate of a writer's powers; it will exhibit his way of handling a question, his fairness or unfairness, his judgment, his clearness, his eloquence, or his powers of reasoning."

By following the method which is suggested, "we may arrive at a very just and full knowledge of the character of the literature of a period, and thereby of the period itself, without any extravagant burden of labour."

"By such means" (accompanied in some cases by enquiries into the state of art, higher or lower) "we may imbue ourselves with the spirit of a period, no less than with the actual events which it witnessed."

But in addition to "a full and distinct impres-

sion of the events, characters, institutions, manners, and ways of thinking of any period," a "true historical knowledge" requires ("as an essential accompaniment to all our knowledge of the past") "a lively and extensive knowledge of the present;" "the habit of continually viewing the two in combination with each other;" "that master power, which enables us to take a point from which to contemplate both at a distance, and so to judge of each, and of both, as if we belonged to neither." "Antiquarianism is the knowledge of the past enjoyed by one who has no lively knowledge of the present." "The past is reflected to us by the present: so far as we can see and understand the present, so far we can see and understand the past: so far, but no farther."

"After having made ourselves familiar with the spirit of any given period, from a study of the different writers of the period itself, we should turn to a history of it written by a modern writer, and observe how its peculiarities accord with those of a different age, and what judgment is passed by posterity upon its favourite views and practices."

Thus, then, we have shown that the thorough study of history combines two points,—“a full knowledge of the particular period which we choose to study, as derived from a general acquaintance with its contemporary literature; and then . . . a knowledge of its bearings with respect to other and later periods, and not least with respect to our own times;” “what part it has played for good,

or for evil, in the great drama of the world's history ; what of its influence has survived, and what has perished."

" Our object should be to possess the power of knowing any portion of history which we wish to learn, at a less cost of labour, and with far greater certainty of success, than belong to other men. *For by our careful study of some one period, we have learnt a method of proceeding with all ;** so that, if we open any history, its facts at once fall into their proper places, indicating their causes, implying their consequences."

In presuming thus to present an analysis of the course of study recommended by Dr. Arnold, we must add that we have said nothing of " the principal difficulties or questions which the historical student will encounter, whether the period which he has chosen belong to the times of imperfect or of advanced civilization." Of these the succeeding lectures treat, and to them we direct the attention of all who purpose entering upon the study in question.

The following passage from the Report of the Indian Civil Service Commission is valuable as showing the practical estimate formed of the study of history, in relation to a particular country. " He should, in the first place, make himself well acquainted with the history of India, in the largest

* " That which hath been is now ; and that which is to be hath already been."—*Eccles.* iii. 15.

sense of the word 'history.' He should study that history, not merely in the works of Orme, Wilks, and of Mill; but also in the travels of Bernier, in the odes of Sir William Jones, and in the journals of Heber. He should be well informed about the geography of the country, about its natural productions, about its manufactures, about the physical and moral qualities of the different races which inhabit it, and about the doctrines and rites of those religions which have so powerful an influence on the population. He should trace with peculiar care the progress of the British power. He should understand the constitution of our government, and the nature of the relations between that government and its vassals,—Mussulman, Mahratta, and Rajpoot. He should consult the most important parliamentary reports and debates on Indian affairs."

The quality which we would see developed, as well in the student as in the writer of history, is, a strict regard for *truth of fact*, a scrupulous holding to things as they happened or existed, as opposed to that fondness for *views* and *theories* which characterizes the present age.

"Let it be taken for granted, that not views are wanted, but facts; and for opinions, not such as are formed by modern theorizers, but such as can be historically found as belonging to the period to which they refer, as expressed in the words and actions of the time in question, and nowhere else. The object . . . is to know, not *about* things, but

the things themselves : that is the only knowledge which is the slightest use to any one."—*Froude, Oxford Essays*, p. 57.

Here then we may remind the reader, that a reverence for *dates* is absolutely essential to the scientific pursuit of history. Sir Harris Nicholas's "Chronology of History" is an indispensable hand-book. The remarks prefixed to this work are most valuable.

"If history should be studied as a science, that mankind may learn from the past what to expect in the future, it necessarily follows, that all the facts which history records ought to be referred, with mathematical precision, to their proper dates ; for if one of them be misplaced, the inferences drawn from it will be founded upon false premises. Chronology and geography have been justly called the 'eyes of history,' without the lights of which, all is chaos and uncertainty ; but, perhaps, a better simile would be, that dates are to history what the latitude and longitude are to navigation—fixing the exact position of the objects to which they are applied."—*Sir H. Nicholas's Preface to Chronology of History*.

The necessity of a hand-book of this kind cannot be understood by any one who is not acquainted with the peculiar difficulties of the subject. A glance at the preface will be sufficient to inspire the student with respect for what is termed in French, "*l'art de vérifier les dates*."

As an exercise (education we might almost say)

on the one point of *scrupulous accuracy*, and for instruction as to the temper in which the investigation of *fact* should be conducted, we will allude to Dr. Maitland's works; and herein to a small volume entitled "Eight Essays."

"Let it be remembered that whatsoever God has allowed to exist, or to be done, is an eternal fact—that it has become a part of everlasting and immutable truth—that nothing subsequent can alter it—that if we had the power to analyze any one such fact, we should find it to be a tree 'whose seed is in itself,' the produce of the past, and the cause of the future, joined to both, as well as to the present, by a thousand ties, invisible, perhaps, but true, effectual, and indissoluble. As the result, there exists a state of things which is historic truth—a great fabric, filling all space, fashioned as time goes on from everlasting to everlasting, growing up to infinity by ceaseless and imperishable increase—in all its minute details, as well as in the boundless majesty of the whole,—the work of Him who is building it according to His will, asking no counsel, needing no help, unknown except as He reveals Himself, understood only as He gives understanding."—*Essay on Matter of Fact*, pp. 126, 127.

We particularly recommend, in the way of mental discipline, the study of this volume, and especially of the last three essays, in which Dr. Maitland has given an example of the mode in which points of history should be handled.

Whilst directing attention to the point of accuracy, we must not omit to mention a subject on which Dr. Maitland expresses a strong judgment; viz. that of *historical novels*. He says, "Listen to a voice which has just issued from the midst of our Rolls and Records—'HISTORICAL NOVELS ARE MORTAL ENEMIES TO HISTORY.'" With Sir Francis Palgrave's dictum, we need scarcely say, Dr. Maitland agrees. *Per contra*, and as indicating a legitimate use, as it seems to us, of this kind of writing,* we refer the reader to an essay of Sir Archibald Alison's on the subject.

Mr. Helps requires that the writer of history should combine in himself qualities which are held to belong to opposite natures; that he should, at the same time, be "patient in research and vigorous in *imagination*, energetic and calm, cautious and enterprising." "Above all things," he says, "the historian must get out of his own age into the time of which he is writing. *Imagination* is as much needed for the historian as the poet. You may combine bits of books with other bits of books, and so make some new combinations, and this may be done accurately; and in general much of the subordinate preparation for history may be accom-

* "I know not whether others have been struck with this equally; but, for myself, I have seemed to gain a far more lively impression of what James the First was, ever since I read those humorous scenes in the 'Fortunes of Nigel,' which remind one so forcibly that he spoke a broad Scotch dialect."—*Arnold's Lectures*, p. 67.

plished without any great effort of imagination. But to write history in any large sense of the word, you must be able to comprehend other times.” —*Friends in Council*, vol. i. p. 238.

We intended to speak of the study of geography as auxiliary to the understanding of history, but we must be content to refer to Dr. Arnold's third lecture on modern history, in which a deep and scientific view of the subject is broached.

So also we would have spoken of antiquarian studies, as subsidiary to historical research—but we can do no more than quote a short passage from Bacon's “*Advancement of Learning*,” in which the several kinds of antiquities are enumerated. Histories, he tells us, are of three kinds, answering to pictures or images, unfinished, perfect and defaced—viz. *Memorials* or preparatory History (Commentaries and Registers), *Perfect Histories* (Chronicles, Lives and Narrations or Relations), and *Antiquities*.

“Antiquities, or remnants of History are ‘*tanquam tabula naufragii* :’ when industrious persons, by an exact and scrupulous diligence and observation, out of monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of books that concern not story, and the like, do recover somewhat from the deluge of time.”*

A novel line of road might be laid down by

* Book II. *ad init.*

means of a series of *coins*, far into the past—along which the mind would learn to travel with accumulating interest and intelligence and each step of which would serve as the best of all remembrancers to the young student of history. A valued neighbour, great in all these sources of illustration, suggests that the best present, which could be given to a youth, as a stimulus and an aid to study, would be a well selected series of coins—adding that these may be procured, on an average, at a shilling each. This surely is a fact not generally known.

As an illustration of the way in which the various studies and pursuits of an accomplished mind may be brought to bear upon the past, in the case of one who has assumed the discipline of high mental culture as the habit of his life, we give at length the following picture :—

“ A man sits surrounded with the books of all ages : among these he has passed the best years of his life. He has gone in and out among them : through their very substance he has made a path for himself, in the course of methodical study ; and with these he has conversed, discursively, as accident might lead him. Now we may imagine these his companions to be set out in chronological perspective on his tables and carpet, right and left, each ascending to its date. Thus placed, they are so many candles lit, shedding their beams over the expanse of centuries, up to the remotest eras. Many deep shadows still rest upon spots and spaces

of this landscape ; nevertheless, wherever the light *does* fall, the outlines of things are perfectly defined, and the colours are bright.

“ Besides, as the books are phosphorescent in the view of their possessor, so are the multifarious contents of the cabinets around him : so are the antique busts that occupy the brackets : and, ‘ as face answereth to face in a glass,’ so do the visages and the legends of medallions and of sculptures answer to, interpret, and sustain the pages of the historians, poets, philosophers, of the corresponding times. Taken altogether, or considered in their aggregate effect, these accumulated materials give a familiarity and an assurance to the *historic consciousness* which does not rate lower than does the feeling as to any class of objects that are not actually present to the senses.”*

To this “ ripened condition of the faculties,” this, “ state of plenary consciousness towards the things, the persons, the events of past time” as “ the fruit of high culture and of life-long habits” of *discipline*, we would invite the young student of history. Our object, be it remembered, is, “ not to dictate truths, but to stimulate exertion,”—in a word, to quicken “ the energy that is determined in the quest and contemplation of truths.” By this *quicken*ing, more than by “ the mere possession of truths,” is the mind “ invigorated and developed,” and the highest end of education secured.

* Restoration of Belief, pp. 19, 20.

CHAPTER VI.

GENERAL LITERATURE.

“Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read, only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.”—*Bacon*.

“GENERAL literature”—why, surely we have been trying to make our readers distrust this word *general*, as applied to the subjects of knowledge, or at least of study. *General* knowledge has been well said to mean, commonly, ignorance of the particulars of the subject in question. “General knowledge,” Mr. Froude remarks, “means general ignorance;” and in another place he says,—“No one is, in the present day, supposed to be properly educated, who does not know something, at least, of all subjects a knowledge of which is easily accessible; and the object of intellectual ambition is a sort of diluted omniscience.”* “Nothing,” says Dugald Stewart, “has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of the mind are

* Oxford Essays, p. 57.

gradually impaired, in consequence of disuse ; and not unfrequently all our principles and opinions come to be lost, in the infinite multiplicity and discordancy of our acquired ideas.”*

Now it must be observed that we have to do with our present enquiry only in so far as it is the subject of mental discipline, or of what has been aptly termed “ the ethics of study.” Hence, what to some may seem the uninviting character of these remarks upon a point of lively interest, and which might seem to justify a less severe method of treatment. We begin, then, not inappropriately, by a warning against a superficial habit of mind.

The very notion of general literature is probably in many minds associated with Mudie’s Library, book societies, and the necessarily rapid survey of current literature incident to such a mode of circulation. Again, the common practice of having recourse to reviews, for the purpose of forming a judgment upon works of all kinds (never otherwise perused), is plainly productive of a habit of slight general acquaintance with many books, as opposed to the thorough knowledge of a few, and must, accordingly, not be lost sight of in our estimate of social opinion on this point. If we would recommend a habit of more thoughtful and systematic study, we must not ignore the fact of a conflicting tendency in the world at large.

“ Though it is scarce possible,” says Bishop

* Philosophy of the Human Mind, part i. chap. vii.

Butler, “ to avoid judging, in some way or other, of almost everything which offers itself to one’s thoughts, yet it is certain that many persons, from different causes, never exercise their judgment upon what comes before them—in the way of determining whether it be conclusive and holds. They are perhaps entertained with some things, not so with others ; they like and they dislike ; but whether that which is proposed to be made out, be really made out or not—whether a matter be stated according to the real truth of the case—seems to the generality of people merely a circumstance of no consideration at all. Arguments are often wanted for some accidental purpose ; but proof, as such, is what they never want for themselves—for their own satisfaction of mind, or conduct in life. Not to mention the multitudes who read merely for the sake of talking, or to qualify themselves for the world, or some such kind of reasons, there are, even of the few who read for their own entertainment, and have a real curiosity to see what is said, several, which is prodigious, who have no sort of curiosity to see what is true. I say curiosity, because it is too obvious to be mentioned, how much that religious and sacred attention which is due to truth, and to the important question, What is the rule of life ? is lost out of the world. The great number of books and papers of amusement which, of one kind or another, daily come in one’s way, have in part occasioned, and most perfectly fall in with this humour,

this idle way of reading and considering things. By this means, time, even in solitude, is happily got rid of, without the pain of attention : neither is any part of it more put to the account of idleness,—one can scarce forbear saying, is spent with less thought,—than great part of that which is spent in reading.”*

Thus much for the fact of that general want of discipline, in relation to our subject, which it is the purpose of these papers to combat, on behalf of a particular class of students. We take the experience of so keen an observer of human nature as a true but insufficient account of the laxity and desultory character of the general reading of our own day. Now, how is this tendency to be counteracted in the practice of one just emerging from school into society—into the field of general competition, in relation to the subjects of social discussion ?

Premising that we would by no means convert *all* reading into the avowed instrument of mental discipline—premising also, that we assume the existence of a consciousness which, though it be the legitimate subject of analysis, exists only as an instinct in the mind of the genuine student—we go on to consider some points, which if dealt with successfully, promise a sufficient answer to the question before us.

Now “ the object which the study of literature

* Preface to the Sermons.

proposes, may be described as the entering into the mind of men eminent in thought and in power of expression.”* We have in our last paper anticipated what would with effect have been quoted here,—we mean, Dr. Arnold’s remarks on the literature of any given age. We recall them, without repeating his fourfold division of national literature. As to the right method of “entering into the mind of men eminent in thought and expression;” as to what does, and what does not, constitute a superficial review of such literature, we have already incidentally, and in relation to Greek and Latin authors advisedly, said much. The following passage, however, (also Dr. Arnold’s,) is of such singular value, and seems so exactly to serve our present purpose, that we shall quote *in extenso* what we have before adopted in part:—

“There is no greater confusion than exists in many men’s notions of deep and superficial reading. It is often supposed, and believed, that deep reading consists in going through many books from beginning to end; superficial reading, in looking only at parts of them. But depth and shallowness have reference properly to our particular object: so that the very same amount of reading may be superficial in one sense and deep in another. For example, I want to know whether a peculiar mode of expression occurs in a given writer; an expression, we will say, supposed to have

* Professor Conington.

come into existence only at a later period. Now with a view to this object, anything short of an almost complete perusal of the writer's words from beginning to end is superficial; because I cannot be in a condition to decide the question on a partial hearing of the evidence; and the evidence in this case is not any given portion of the author's writings, but the whole of them. Again, if I wish to know what a writer has said on some one particular subject, and he has written an express work on this subject, my reading is not superficial if I go through that one work, although I may leave a hundred of his works on other subjects unread altogether.*. . . . That, however, is really superficial reading which dips into a great many places of a volume at random, and studies no considerable portion of it consecutively. One whole treatise

* In consulting "the general *second-rate* literature of a period as an illustration of its history," our object is "to discover what was the prevailing tone and taste of men's minds; how they reasoned; what ideas had most possession of them; what they knew, and what use they made of their knowledge. For this object, a judicious selection following a general survey of the contents of an author's works is quite sufficient. . . . His works may contain treatises, we will say, on various subjects. . . . Amongst his treatises, we should select such as must, from their subject, call forth the character of his mind most fully; and one or two of these we should read through. . . . If he be an historian, a portion of his work will certainly display his historical powers sufficiently; if he be a poet, the strength and character of his genius will appear, without our reading every line which he has written."—*Arnold's Lectures*, pp. 76, 77.

tise upon a striking subject may, and will, give us an accurate estimate of a writer's powers; it will exhibit his way of handling a question, his fairness or unfairness, his judgment, his clearness, his eloquence, or his powers of reasoning. One single treatise out of a great many will show us this, but not mere extracts, even from many treatises."*

The amount of *labour* incurred in the study of the literature of any period will, of course, vary considerably with the precise object of the study: it will vary still more with the character of the subject and of the author. If we be reading works of a light character, by way of amusement, these will not claim more than a desultory perusal. We do not commonly sit down to *study* a novel: we indulge in this kind of literature as a relief from study. It is the reading of thoughtful books without a sufficient effort of thought, and not the reading of novels in novel fashion, that we would denounce as injurious to the powers of reflection. We must draw a clear distinction between the discursive reading of books not entitled to claim our absolute attention, and the disciplinal study of adequate subjects, which belies its name, if it be not deep, accurate, and absorbing.†

We may take up *hard* books, with a limited design in their perusal, a design which sets us free from all but a conscientious holding to the con-

* Arnold's Lectures, pp. 76, 77, 78.

† See Bacon's Essay—"Of Studies."

ditions of such partial study. If this limited design be faithfully carried out, we cannot be charged with want of depth or earnestness in observing this limitation. Further, if we once acquire the habit of concentrating the mind on any given subject, so as to form a judgment upon what is presented to us, we shall be in no danger of refusing to each subject in turn the measure of attention to which it is entitled. "It is true, indeed," says Bishop Butler, "that few persons have a right to demand attention; but it is also true, that nothing can be understood without that degree of it which the very nature of the thing requires. It is very unallowable for a work of imagination or entertainment not to be of easy comprehension, but may be unavoidable in a work of another kind, where a man is not to form or accommodate, but to state things as he finds them."

It is unwise to take up a book at a time when we cannot, from circumstances of whatever kind, bestow upon it the degree of attention and review necessary for the attainment of the object with which we take it up. Were this caution observed, much sense of dissatisfaction and much confusion of mind would be avoided. We had better never undertake, except under the pressure of obligation, what we have not a set purpose of doing outright, and to the best of our ability.

To the question which may naturally occur to the young student,—“What branch of literature must I take up?” we would answer, “This must

be determined by circumstances and considerations of which we have no knowledge." It is as often by accident (so called) as by design, that we are led to choose one particular route through a country instead of another.* The illustration which we have employed, affords in itself many valuable suggestions. The objects of travel are various. The excursions of the student through the world of letters are undertaken from different motives, and with different ends. That end may be either a rapid survey of general features, or a painstaking examination of particular objects of interest. "It would be folly to attempt to lay down some process by which every man might ensure a main course of study for himself; but only let him have a just fear of desultory pursuits, and a wish for mental cultivation, and he may hope at some time or other to discern what it is fittest for him to do. And if he does not, but pursues anything with method, there will be some reward for him, if not the highest."†

One branch of study resolutely and carefully pursued will involve a casual, but not unreal, acquaintance with many kindred subjects. For example; we have seen how the thorough study of any period of history necessitates the perusal, to a

* We would here again refer to Sir James Stephens's Lecture "On Desultory and Systematic Reading," which, in this connection, we commend to our readers' attentive perusal.

† Friends in Council, vol. i. pp. 265, 266.

greater or less degree, of its general literature. Closely connected with this, are enquiries into "the state of art, whether in painting, sculpture, or architecture, or as exemplified in matters of common life." Again ; " a real knowledge of geography embraces at once a knowledge of the earth and of the dwellings of men upon it ; it stretches out one hand to History and the other to Geology and Physiology ; it is just that part in the dominion of knowledge where the students of physical and moral science meet together." *

" It must not be supposed that the choice and maintenance of one or more subjects of study must necessarily lead to pedantry or narrowness of mind.† The arts are sisters ; languages are close kindred ; sciences are fellow-workmen ; almost every branch of human knowledge is immediately connected with biography ; biography falls into history,‡ which, after drawing into itself various minor streams,—such as geography, jurisprudence, political and social economy,—issues forth upon

* Arnold's Lectures, p. 125.

† Compare Sir James Stephens's Lecture " On Desultory and Systematic Reading," p. 12. The precise passage to which we refer is quoted, in a note, on page 49 of this volume.

‡ " The course of this narrative [Helps's ' Spanish Conquest in America '] now becomes closely connected with the life of Las Casas ; so much so, that his private affairs and solitary thoughts are matters of history, as they had a most important bearing on the welfare of no inconsiderable portion of the New World."

the still deeper waters of general philosophy.* There are very few, if any, vacant spaces between various kinds of knowledge: any track in the forest, steadfastly pursued, leads into one of the great highways; just as you often find, in considering the story of any little island, that you are perpetually brought back into the general history of the world, and that this small rocky place has partaken the fate of mighty thrones and distant empires.† In short, all things are so connected together, that a man who knows one subject well,

* Witness Helps's "Spanish Conquest in America," recently published. "The course of history is like that of a great river wandering through various countries; now in the infancy of its current, collecting its waters from obscure small springs in plashy meadows, and from unconsidered rivulets, which the neighbouring rustics do not know the names of; now in its boisterous youth, forcing its way through mountains; now in middle life, flowing with equable current busily by great towns, its waters sullied, yet enriched with commerce; and now in its burdened old age, making its slow and difficult way with an ever-widening expanse of waters, over which the declining sun looms grandly to the sea."—(Vol. i. p. 274.) Seldom has a more lavish pledge been given than is conveyed in these few lines, and in Mr. Helps's earlier historical prescriptions (*Friends in Council*, vol. i. pp. 230—240); and never has a pledge, so given, been more conscientiously redeemed than in the accomplished author's last great work, here referred to.

† For example, the story of the Crimean peninsula. "The land is literally scarred with the foot-prints of by-gone events. . . . All the great nations of historic times have left on its surface traces of their power."—*Archdeacon Grant*.

cannot, if he would, fail to have acquired much besides.”*

The earnest student of whatever branch of general literature will never find himself isolated in his pursuit. He will constantly join company with those committed to a very different line of endeavour. The lines of study, indeed, cross and recross one another, in such a manner as to confer upon any genuine student of one branch the freedom of all. All steadfast enquirers are entrusted with that secret intelligence and sympathy which consists in a common allegiance to truth. They all journey alike along the rough paths of discipline.

We would here refer the student to the whole of the admirable essay on “Reading” just quoted. Now, that short paper, thoroughly mastered, will furnish a man with a sufficient introduction to the *rationale* of study. It is full of suggestion, and of that kind of analysis, clearly exhibited, which is reproductive in the mind which appreciates it. The help indeed that is needed by the student, as an introduction to general literature, consists rather in the clear enunciation of a few leading principles of method, than in the accumulation of such specialties as the student must work out for himself, in the course of the particular study to which he may devote himself. A treatise on method, to be of any value, must not intrude upon the province

* Friends in Council, vol. i. p. 267 : “On Reading.”

of *subject matter*, beyond what is necessary for the purpose of illustration. On this account, we direct attention to a short essay, in preference to naming any of those larger treatises which profess to give a detailed and exhaustive course of study. Such books have their use, but we cannot admit their disciplinary value.

For a general view of literature, and varied illustrations of its "Pleasures, Objects, and Advantages," we would recommend the perusal of a book written under this title by Mr. Willmott. It is well calculated to inspire a taste for literature.*

We would also advise a very careful perusal of the scholar-like "Remarks on the Cultivation of Taste in the Young, through the Medium of our own Writers," contained in the preface to "English Repetitions, in Prose and Verse," by J. F. Boyes, M.A.†

As a means of turning to full account that fixedness of pursuit and method in reading which we have been recommending, we would advise the practice of "committing to writing our acquired knowledge." Such a habit is chiefly valuable for "the foundation which it lays for a perpetual progress in the intellectual powers of the individual. . . . It is only by constant practice of writing, that the results of our experience and the progress of our ideas can be accurately recorded."‡ Writing,

* Bosworth. 1851. † Whittaker and Co. 1848.

‡ Dugald Stewart's "Philosophy of the Human Mind," part i. chap. vii. Compare whole of section 5.

not from memory merely, but in connection with the actual process of thought, and consequent upon the digestion of what we read, is the main instrument of *accuracy* to the student.

The student should always have in hand some book, in the branch of literature marked out for him, which he may master, by slow degrees, as the business of his studious hours. This book should be one of ascertained *disciplinal value*—a treatise of some author distinguished for close reasoning and vigorous thought.

The use of books of amusement is well set forth and defined by Mr. Helps in the essay above referred to. It is a point which must be settled by the student for himself, according to his own conscience. Upon the right adjustment of this question (at least once for all) will depend the advantage or the harm to be derived from reading of this character. It has a moral and intellectual value, in proportion as it is advisedly undertaken, whether as a relief and antidote to severer studies, or for a definite purpose in relation to such literature. An unmeasured diet of “light and sarcastic works”—an antagonism (in place of an alternation) between those of a deeper and those of a less serious character—is enervating to the mind and subversive of mental discipline.

In combating “the habit of thoughtless and purposeless reading” in the young, we conceive that we contribute something towards general intelligence and steadiness of aim, in relation to “the current questions of the day.”

CHAPTER VII.

SOME REMARKS UPON SCIENCE, DEDUCTIVE AND INDUCTIVE.

“ That scientific philosophy, which ultimately supplies the principles of all other knowledge, can never be displaced from its lawful position, without producing an ill-balanced, imperfect system of education.”—*Oxford Studies by Rev. M. Pattison.*

UNDER this title we propose briefly to discuss the characteristic value of logic, the mathematical, and the so-called inductive sciences, as instruments of mental discipline. By defining these sciences, in relation to their respective functions, we may hope to arrive at a more comprehensive view of scientific method in general. Our object will be rather to use precise and distinctive language in our review of the subject, citing as heretofore one or two high authorities for the statements advanced, than to enter upon the province of logic or mathematics, or to set forth inducements to a study of any one of the inductive sciences.

In the first place we must claim for logic (*λογική*) a wider province and a more comprehensive basis than is popularly accorded to it. Logic has been defined as “ the science of the laws of thought.” As such it underlies “ the real sciences.” They must all of them equally employ logic as a formal

science.* “Logic assists us in the study of the sciences, not stands in their stead.” “When men think, the rules of logic are the rules according to which their thoughts run. . . .” “It gives us the forms of knowledge, not the matter.” “It is a searching and systematic account of processes, which men daily perform whether in thought or in argument, *in the pursuit of a science*, or in the transactions of the market.”†

The true functions of logic have been on the one hand so overlaid and exaggerated, on the other so understated and misjudged, that, between intemperate advocacy and indiscriminating hostility, its

* “Logic, by a famous distinction is divided:—into theoretical or general logic (*χωρίς πραγμάτων*, docens), in so far as it analyzes the mere laws of thought; and into practical or special logic (*ἐν χρήσει*, utens), in so far as it applies these laws to a certain matter or class of objects. The former is *one*, and stands in the same common relation to all the sciences; the latter is *manifold*, and stands in proximate relation to this or that particular science, with which it is in fact identified. Now, as all matter is either *necessary* or *contingent* (a distinction which may be here roughly assumed to coincide with *mathematical* and *non-mathematical*), we have thus, besides one theoretical or general logic, also two practical or special logics in their highest universality and contrast.

THEORETICAL LOGIC.

(1) Practical logic, as specially applied to *necessary matter*=mathematical reasoning.

(2) Practical logic, as specially applied to *contingent matter*=philosophy and general reasoning.”—Sir W. Hamilton, *Discussions on Philosophy*, &c. p. 262.

† Outline of the Laws of Thought, pp. 88, 89.

claims "as a science, as a distinct and self-sufficient science," have not been generally admitted. The objections, which have been urged against it by Dugald Stewart* and others, disappear before a proper extension and limitation of the science, in relation to past misconceptions. These misconceptions have been examined and corrected, critically, and destructively, by Sir William Hamilton,† and, in a practical and positive treatise on logic, by Mr. Thomson,‡ of Queen's College, Oxford. "The Outline of the Laws of Thought" is a book which we recommend confidently to any who may be led to take up the study of logic as a *bond fide* discipline of the mind, with a view to a more correct employment of the reasoning faculties in relation to any subject matter whatever.

Our object in giving this prominence to the science of logic, is to disabuse our readers' minds of the notion that mathematical reasoning, or the practice of a science confined in its application to "necessary matter," and involving absolute demonstration, is perfect and complete in itself, as a medium of mental discipline.

It is true, that logic "gives no knowledge of things; for it is an instrumental science, and not a real science; and only when working in con-

* Philosophy of the Human Mind.

† Discussions on Philosophy, &c. Chiefly from the Edinburgh Review.—Longman and Co.

‡ An Outline of the Necessary Laws of Thought; a treatise on Pure and Applied Logic.—Longman and Co.

junction with sciences of humbler style and pretensions can it further the interests of philosophy or add to the stock of knowledge ;"* but it is also true, that mathematical science has no language but what logic prescribes, for an introduction to or a discussion of its operations and a free handling of its resources. "The geometer, *qua* geometer," says Aristotle, "can attempt no discussion of his principles." "It is wholly beyond the domain of mathematics, to inquire into the origin and nature of their principles."†

The subject matter of mathematics is concerned only, or at any rate mainly, with the conditions of space and number.‡ Their end is to determine the relations of things, with a view to the one consideration of equality or inequality.§ In the men-

* Outline of the Laws of Thought.

† Discussions on Philosophy, p. 265. Neither of course is this the business of logic, as such ; but logic is the instrumental science by which such enquiries are formally conducted.

‡ "Mathematical principles are propositions about space and number, to which the reason cannot but assent, without requiring to verify them by new trials ; such are the definitions and axioms of geometry."—*Outline of the Laws of Thought*, p. 349.

§ "The mathematical sciences are limited to the *relations of quantity* alone, or, to speak more correctly, to the one relation of quantities—equality and inequality ; the philosophical sciences, on the contrary, are astricted to none of the categories, are co-extensive with existence and its modes, and circumscribed only by the capacity of the human intellect itself."—*Sir W. Hamilton, Discussions, &c.*, pp. 272, 273.

tal sciences, as distinguished from the mathematical, the end is the determinations of likeness* or unlikeness.

Mathematical reasoning pays the tribute of unfailing allegiance to the science of the laws of thought; in other words, the correctness of mathematical reasoning consists in a due observance of the prescriptions of the logical method. But *applied logic*† deals with subject matter which is

* The like and the "likely, i. e. like some truth (verisimile), or true event; like it in itself, in its evidence, in some more or fewer of its circumstances."—*Introduction to Bp. Butler's Analogy*.

† Same as the "Practical Logic (2) of Sir W. Hamilton's scheme, given above; i. e. 'practical logic as specially applied to contingent matter.'"

"*Applied Logic* teaches the application of the forms of thinking to those objects about which men do think. These objects arrange themselves under three great divisions—Man, the Universe, and Absolute Being. When the views we take of objects are substantially correct, when our thoughts correspond with facts, we are said to be in possession of the truth. . . . It is the science of the necessary laws of thought as employed in attaining truth."—*Outline of the Laws of Thought*, p. 276.

"In pure logic, the different processes of the mind are regarded in their perfect and complete state; whilst in applied, the imperfect faculties of man, the limited opportunities of observation, the necessity of deciding upon a question when the materials of a judgment are still insufficient, impose many limitations on the perfection of our knowledge. Thus, whilst pure logic only treats of arguments that are certain and irrefutable, the most important duty of applied logic is to determine under what conditions imperfect arguments, such as the example, the imperfect induction, the deduction from a proposition that is not

beyond the province of necessary truth. Mathematical training, therefore, as distinguished from the incalculable "value of mathematical science considered in itself or in its objective results," is one-sided as a mental discipline, and involves "the disproportionate development of one power at the expense of others."

"It is an ancient and universal observation, that different studies cultivate the mind to a different development; and as the end of a liberal education is the general and harmonious evolution of its faculties and capacities in their relative subordination,* the folly has accordingly been long and generally denounced, which would attempt to accomplish this result by the partial application of certain partial studies."†

Further as regards the question of relative disciplinal value, "mathematical language, precise and adequate, nay, absolutely convertible with mathematical thought, can afford us no example of those fallacies which so easily arise from the am-

truly universal. . . . can be fairly employed, and to show that though these weaker forms are so many deviations from a perfect demonstrative argument, they are so far from superseding the perfect forms, that in reality each of them appeals to and attests the cogency of some perfect form, to which it strives, as it were, to conform itself."—*Outline of the Laws of Thought*, pp. 10, 11.

* "If by education we mean the development of the whole humanity, not merely of some arbitrarily chosen part of it."—*Kingsley's Glaucus*, p. 44.

† *Discussions on Philosophy*, p. 267.

biguities of ordinary language ; its study cannot, therefore, it is evident, supply us with any means of obviating those illusions from which it is itself exempt."—*Ibid.* p. 284.

Again, " Mathematics afford us no assistance either in conquering the difficulties or in avoiding the dangers which we encounter in the great field of probabilities wherein we live and move."—*Ibid.* p. 284.

Again, " Mathematical demonstration is solely occupied in deducing conclusions ; probable reasoning principally concerned in *looking out for premises*. All mathematical reasoning flows from, and, admitting no tributary streams, can be traced back to, its original source : principle and conclusion are convertible. The most eccentric deduction of the science is only the last ring in a long chain of reasoning, which descends, with adamantine necessity, link by link, in one simple series, from its original dependence. In contingent matter, on the contrary, the reasoning is comparatively short ; and as the conclusion can seldom be securely established on a single antecedent, it is necessary, in order to realize the adequate amount of evidence, to accumulate probabilities by multiplying the media of inference, and thus to make the same conclusion, as it were, the apex of many convergent arguments. (Compare Aristot. *Analyt. Post.* i. 12, § 13.) In general reasoning, therefore, the capacities mainly requisite, and mainly cultivated, are the prompt acuteness which discovers what ma-

terials are wanted for our premises, and the activity, knowledge, sagacity, and research able competently to supply them. In demonstration, on the contrary, the one capacity cultivated is that patient habit of suspending all intrusive thought, and of continuing an attention to the unvaried evolution of that perspicuous evidence which it passively recognizes, but does not actually discover. Of Observation, Experience, Induction, Analogy, the mathematician knows nothing."—*Ibid.* pp. 284, 285.

One great impediment to the adoption of logic as a mental discipline, is the erroneous impression that induction has no place in the science. Now the truth is, that the scientific element in induction is supplied by logic. In conducting this process the observer is dependent for guidance upon those rules which the science of the laws of thought supplies.

"It is a great misfortune for logic, that the syllogism has been regarded as an instrument for deduction only. The syllogism is not confined to deductive arguments. Every one of the inductive methods already described* falls easily

* The student will find this branch of the science fully treated of in Mr. Thomson's book on Logic. We subjoin the heads of his analysis of the inductive method:—1. Search for Causes. 2. Anticipation. 3. Inductive Conception, Colligation, and Definition. 4. Complete and Incomplete Induction. In speaking of a certain naturalist, Mr. E. Forbes says, "he was a forward-looking philosopher; he spoke of every creature as if one exceeding like it, yet different from it, would be washed up by the waves

into an appropriate syllogistic form ; and we can no more reason without making syllogisms than we can speak and argue without forming sentences. What grammar does for speech, logic does for thought ; it ascertains its simple elements and exhibits them, and if it be found that the inductive processes do not fall readily under the old forms, it would be right to consider first whether the forms could be amended and enlarged, rather than to abandon at once one half the territory of thought, the whole of which logic has always by its names and definitions seemed to claim."

But what are our readers to understand by these terms *induction* and *deduction* ? Some notion doubtless they must have acquired even from their present application to sciences, with whose general character they are acquainted ; but we will give a more precise account of them before proceeding to remark upon the so-called inductive sciences.

These two terms then divide between them all that wide domain which is included within the limits of the reasoning processes. Together they constitute scientific method—that method which has been man's great instrument in the discovery and adjustment of truth, whether consciously or unconsciously, since his creation. " Induction is

next tide."—(*Glaucus*.) This is *something of what is meant* by Anticipation. In full it is " the power whereby the mind presages a truth before it is fairly proved, before she makes the attempt to establish it by exact and cautious modes."

usually defined to be the process of drawing a general law* from a sufficient number of particular cases; deduction is the converse process, of proving that some property belongs to a particular case, from the consideration that it comes under a general law. More concisely, induction is the process

* "A law or rule is a general principle embodying a class of facts; when it is regarded in its connection with theory it usually has the former name, and when it is concerned with practice, the latter. The formation of such general propositions is the first procedure in the formation of science; at the same time they are of little service, unless accompanied by the ascertainment of causes."—*Outline, &c.*, p. 288.

"We call the law of gravitation an inductive law, and speak of deductions from it. . . . But we analyze a fact or a substance and make a synthesis (or placing together of elements) to reproduce the fact or substance." . . . "The supposed general principle may be tried by applying it to a new particular case; the analysis of a fact into its elements may be tested by putting the elements together anew, and seeing if the fact is reproduced. . . . If on applying some general principle, of which we are still uncertain, to a new particular case, we find that it helps to explain the particular, this is one fruit of the process; and another is, that our confidence in the general principle is materially strengthened. Law explains fact; fact confirms law. And after this alternate ascent and descent has been a few times performed, our belief in the correctness of its results is quite complete."—*Outline, &c.* § 119: *Complete and Incomplete Induction.*

"The correctness of synthesis is proportionate to that of the preceding analysis; and a doubtful analysis may be confirmed by a synthesis. In other words, a correct induction furnishes the premises for a sound deduction, and a doubtful induction must be verified by deductions from it."—*Ibid.*

of discovering laws from facts, and causes from effects: and deduction, that of discovering facts from laws, and effects from their causes."

The first steps in a science which has to do with contingent truths must necessarily be inductive. Until certain general laws have been ascertained, it can assume no other form. But long before it can claim the character of a perfect or *quasi*-perfect science, it must have recourse to deductive processes.* This form of deduction, however, is lost sight of in the necessity for a continuous system of induction, and thus many sciences which deal largely in deductive method are yet called, *par excellence*, inductive. All sciences (save pure mathematics) must throughout be, to a certain extent, both inductive and deductive; but until a certain point has been arrived at, the former character predominates.

In some of the sciences this period of imperfection is of long continuance. The maintenance of an unwearied and laborious empiricism does not yield an adequate return in the field of deductive science. The result of varied experiments and investigation is not of so exact or comprehensive a nature as to form the groundwork for the adoption of any regular system of rigid demonstration. This is peculiarly the case with Chemistry,

* "If no attempts were made to draw a conclusion and see what use could be made of it, till grounds formally complete were before us, conclusions would never be drawn."—*Outline*, &c., p. 313.

in which, more than in any other science, the analytical method prevails.

On the other hand Astronomy has attained the dignity of a deductive or perfect science. This development may be traced to the "physico-mathematical" character of the conditions with which it has to do. It is the best illustration that can be given of the connection between induction and deduction, as phases of scientific method.*

An inductive science culminates, so to speak, in deduction. Having attained the ripeness of its being through the slow stages of an experimentalism in which induction is gradually displaced by a partial and relative deduction, it puts forth triumphant strength through the right arm of deductive method. Its career henceforward is no longer the painful climbing of baffling heights, but a clear-sighted diving into the mysteries and deeper truths of Nature. The certainty of its predictions invests it with an awfulness, which, even to the intelligent mind, is little short of overwhelming.

Armed with these two instruments of progressive intelligence, man may indeed aspire to the dignity

* "By the mutual co-operation of these two processes the physical sciences are advanced. . . . The certainties by which the chemist, the astronomer, and the geologist conducts his operations with composure and success, were once bare possibilities, which, after being handed back and forward between induction and deduction, turned out to be truths."—*Outline, &c.*, p. 313.

of the "*naturæ minister et interpres.*" He may well be content to grope his way, stooping, through any one of the labyrinths of empirical discipline,* if he but find himself at the last beneath the illimitable canopy,—the blue expanse of a new world of scientific contemplation.

Into this new world the steps of a difficult and painful progress have admitted the astronomer of this favoured age. The last few years have witnessed a triumph of which no earlier stage in the development of the science could have admitted. It was not on the instance of any phenomena appreciable by the eye of empiricism, but on the contemplation of certain disturbances in a clearly-defined system of planetary revolution, that a simultaneous prediction was confidently hazarded by two persons, standing on the extreme ascertained limits of the science. The discovery of the planet Neptune is the seal of the completed cycle of scientific method. By the deductive character, mode, and peculiar conditions of this discovery, astronomy has established its previously advanced claim to the dignity of an exact science.

The astronomer has now outrisen the machinery of an incomplete experimentalism. He has won for himself a means of advance independent of those aids which the previous imperfection of the science rendered necessary. His lenses are the instruments of the inductive stage of the science ;

* "*Natura non nisi parendo vincitur.*"—*Bacon.*

his laws and general conclusions, in concert with an acquired philosophic intuition, are of the nature of commanding powers (*δυνάμεις*).

A true system of induction has lain at the foundation of all progress in all but the purely mathematical sciences. Of this true system the "Novum Organum" of Bacon is the text-book. Induction was known and practised up to his day, but its power and resources, as an instrument of investigation, were unknown, or at least not recognized. Bacon is rightly called the father of the inductive philosophy.

We have spoken in a former paper of "the study of language, if conducted on rational principles, as one of the best exercises of an applied logic."*

It remains for us to speak of the disciplinal value of those sciences which exercise the logical faculty† through the medium of a subject matter generally deemed more interesting by the young. We allude mainly to such of the "cosmical sciences" as are included under the terms physical or natural; *e. g.*, zoology, botany, geology, etc.‡ The pursuit

* "Greek and Latin, chapter 4." These words now quoted are Sir W. Hamilton's.

† "The best naturalist, as far as *logical acumen*, as well as earnest research, is concerned."—*Glaucus*, p. 57.

‡ "It is a question whether natural history would have ever attained its present honours, had not geology arisen, to connect every other branch of natural history with problems as vast and awful as they are captivating to the imagination. . . . It became necessary to work upon cor-

of some one of these sciences is invaluable as a training in the practice of generalization, as well as for the quickening of the powers of observation.

We speak here only of those sciences which, to the majority of men, are of the nature of a by-pursuit (*πάρεργον*), to the exclusion of those which claim a wider attention, and a more serious adoption; as the practical sciences of social life, and whose subject matter is the field of man's necessities. Such are the "physico-medical" and "medical science proper" and the "political sciences." Each of these is of course a necessary instrument of mental discipline to its professor, and probably to many a medium of logical training, which they do not recognize. It would be interesting to consider, by the way, whether an inkling of this unappreciated fact might not lead some of the younger of our professional men to a definite study of that unconscious logical method to which they are so much indebted. "True," after the most exact study of method, "we must still fight our own way over every inch of ground in the field; but logic will often prevent our throwing away our blows." Such a "searching and systematic" re-

chology, botany, and comparative anatomy, with a care and a reverence, a caution and a severe induction, which had been never before applied to them; and thus, gradually, in the last half century, the whole choir of cosmical sciences have acquired a soundness, severity, and fulness, which render them, as mere intellectual exercises, as valuable to a manly mind as mathematics and metaphysics."—*Glaucus*, pp. 10, 11.

view, and analysis of "processes which men daily perform," would "only refine and strengthen the powers they already possess;" but it would do thus much.

In the way of inducement to the adoption of some scientific pursuit as a means of self-improvement, we recommend the perusal of a little book published in the early part of last year. Under the title of "Glaucus; or, Wonders of the Seashore," Mr. Kingsley writes most eloquently in favour of the diligent pursuit of some one of the inductive sciences. To one of these he lends the charm of his own electric power of illustration, but his incidental remarks upon their general disciplinary character and value are worthy of careful attention. "What is wanted," he says, "in these cases [just the very cases which these pages are designed to meet] is a methodic and scientific habit of mind, and a class of objects on which to exercise that habit, which will fever neither the speculative intellect nor the moral sense; and these, physical science will give, as nothing else can give it."

Of the discipline involved in these pursuits, Mr. Kingsley gives an engaging picture. "He must keep himself free from all those perturbations of mind, which not only weaken energy, but darken and confuse the inductive faculty; from haste and laziness, from melancholy, testiness, pride, and all the passions, which make men see only what they wish to see. Of solemn and scrupulous reverence for truth; of the habit of mind which regards

each fact* and discovery, not as our own possession, but as the possession of its Creator, independent of us, our tastes, our needs, or our vainglory,—we hardly need to speak : for it is the very essence of the naturalist's faculty,—the very tenure of his existence ; and without truthfulness, science would be as impossible now as chivalry would have been of old. Happy, truly, is the naturalist. He has no time for melancholy dreams. The earth becomes to him transparent ; everywhere he sees significances, harmonies, laws, chains of cause and effect endlessly interlinked, which draw him out of the narrow sphere of self-interest and self-pleasing into a pure and wholesome region of solemn joy and wonder."

We must here conclude our remarks on Science. To discuss the characteristic features of the inductive and deductive philosophy throughout, would be beside our present purpose. We are content with having endeavoured to disclose a more comprehensive view of science, than the youth of seventeen is commonly by himself enabled to take. To have attempted to define a course of scientific study, or to speak with greater distinctness of any one of the sciences, would have been to sacrifice our design of furnishing a review of scientific method in general. Any one being in earnest about the adoption of a particular branch of study, will find abundant store of special assistance ready to his hand.

* Cf. this passage with that quoted from Dr. Maitland, above, p. 128.

CHAPTER VIII.

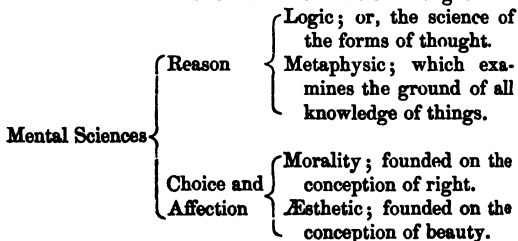
SOME REMARKS UPON MORAL PHILOSOPHY.

Τὸ τέλος ἐστὶν οὐ γνῶσις ἀλλὰ πρᾶξις.

Ethic. Nicomach. i. 1. § 3.

THIS branch of mental science* calls for special consideration. It is that great philosophy whose subject matter is the vast "field of probability in which we live and move." It is peculiarly the science of human life and human necessity. As such, its study is calculated to discipline the largest region of human intelligence, and that under the light and steady influence of the largest human responsibility. As men, our minds are less naturally directed to the contemplation of what are called scientific truths, than to the observation and analysis of those phenomena

* Cf. the scheme of the mental sciences given at p. 362 of Mr. Thomson's "Outline of the Laws of Thought."



of human conduct which accompany us and bespeak our presence in the natural world.* As men, we cannot fail to receive the impressions of the true philosopher of morals. He finds the principles of his philosophy in the hearts of all, and can speak to us in a language which is at once scientific and familiar. When engaged in the study of moral philosophy, we exert the power of self-consciousness in a manner quite distinct from religious self-contemplation. This attitude of the mind, generalizing upon the symptoms and the facts of its own being, is the philosophical attitude.

The province of Moral Philosophy is not under the exclusive jurisdiction of any one class of enquirers. It is common ground, so to speak, where all have right of pasturage, and to which all may find ready access from the field of their own restricted enquiries. It is the philosophy of natural and revealed religion alike. It has two aspects or characters: the one theoretical, wherein it is regarded as a science, dealing with principles alone—the science of morals; the other practical, in which it may, in some sense, be considered to be an art,—the ethical art, or the *laws* of moral science reduced to a system of *rules* and practical prescriptions.†

* “The proper study of mankind is man.”—*Pope*. The very fact that this line of the poet is a “hackneyed” quotation, is surely, in itself, significant.

† “Cf. “Outline of the Laws of Thought,” as quoted

“Moral philosophy,” says an able writer, “must not be confounded with ethics, properly so called, or with casuistry ; its province is of a higher order, its subject matter more comprehensive ; it is not merely to furnish admonitions and exhortations to duty, nor to solve difficult questions of rare occurrence ; if it be entitled to the name of philosophy, and to take its place among the sciences, it must search after principles ; it must ascend to the source of duty and obligation ; it must examine the nature of man, and analyze his mental faculties ; and must lay the foundations of morals in the phenomena of mind. In a word, its business is to teach men their obligations, and the reasons and principles of them. As these obligations branch out into the duties of citizens no less than individuals, it comprehends political science along with ethics, properly so called ; as they have their origin and root in the feelings and affections of our intellectual nature, it is closely and inseparably connected with mental philosophy. Moral philosophy, then in its widest sense comprehends all those subjects which are most interesting and important to the welfare of individuals and communities.”*

The task of the moral philosopher is connected with most weighty and comprehensive considerations. The field of his scientific labours has been

in our last chapter, for the difference between *laws* and *rules*.

* Mills's *Essays and Lectures*, pp. 157, 158. Oxford : W. Graham. 1846.

again and again invaded by the enemies of revealed religion, and he will find in it, therefore, abundant work of the very highest character marked out for him. As a believer in revelation, it is his business to examine the analogies of nature, and to exhibit them in their harmonious significance as witnesses to the great scheme of man's redemption. Religion is more frequently assailed under cover of a specious affectation of morality, than openly and on the ground of its positive teaching. Arguments insidiously based upon the rule of expediency (countenanced, as that rule has been, in the ill-considered theories of certain moralists), are, in effect, more injurious to the fabric of divine truth than the whole array of direct offensive hostility sustained by acknowledged adversaries. It is from considerations of this kind that we are disposed to attribute peculiar importance to the study of moral philosophy, on the part of a certain section, at least, of the community.

It is an acknowledged fact amongst Oxford men, that the highest part of their training—that to which they are most deeply indebted—is the discipline derived from the methodic study of moral science, as pursued through the period of their residence at the University. If there were no other ground for gratitude to *Alma Mater* there is this, that they were duly inoculated with a philosophical habit, through the careful, and as some might say, the dangerously exclusive study of Aristotle's system of ethics. Again and again we have heard

this willing tribute paid by men in all stages of their career, subsequent upon leaving Oxford. And, by the way, we may observe, that it is no slight honour to the other great University to have confessed the claims of a sister in the province of her own peculiar study, and to have listened patiently to one of the most distinguished and faithful of her sons, interpreting the language of the greatest moral philosopher that modern times have seen. We allude to the impulse given to the study of moral science by one from whom we hope to be permitted shortly to quote.

We would now briefly urge upon a portion of our readers some considerations connected with the study before us. Some of those whom we hope to reach, are not unlikely, at some future time at least, to be called to a position of responsibility in connection with the great questions of human life, and human action, and human obligation. To those who look forward to taking any part in offices of judgment, whether as adjudicators or as the assessors of justice, we would point out some features in the relation of ethical studies to law and its administration.

The tendency of a complicated system of jurisprudence, based as it is in many of its positions, upon principles of expediency,* is not, *throughout*,

* Certain principles of expediency do enter rightly into the scheme of national justice ; but they enter into it in such a manner, and in such subordination to the higher ends of

directly advantageous to the growth of a sound philosophy in the minds of those who have to direct or influence its operations. It may indeed be hurtful to them, if they are not in the habit of recollecting themselves in the midst of manifold technicalities, and reverting alike to the first principles of right and to the condition of humanity in relation to the operation of those principles. On the other hand, may we not conceive it to be beneficial to the young lawyer to seek in moral science a relaxation from the restraints of artificial obligations, and an unbending of that constrained attitude of mind which the study of human law, as such, necessitates? In moral philosophy he rises, so to speak, into that higher atmosphere, in which considerations other than human are allowed to mingle with and temper justice. He has, at such times, an ear for the complaints and for the bitter remonstrances of human frailty (ay, and of a more subtle equity), of which he must, in his inn of court, be heedless. He has an eye for other circumstances, in the cases submitted to him, than those which can be comprehended in the severe formularies of judicial defence and impeachment.

By such studies, and by an induction from the facts and phenomena of human action that meet

justice, as not to discredit the solid foundations of law, as laid deep in the principle of *right*, and witnessed and approved by "the general voice of mankind."

him in his official course, he might aim at acquiring a philosophical depth and comprehensiveness of grasp, which would season invaluable that unprofessional opinion, which it is permitted, even to our judges, along with their sternest decisions, and much more on occasions of public social interest, to pronounce. Here, we contend, is a field of most interesting study opened up, on the confines of a severe professional province,—and that field is embraced within the limits of the science of which we are speaking.

Religion needs such students and such teachers as these, beyond the limits of her own sacred offices,—men sitting on the seats of judgment, and pronouncing not upon the merits of theological questions (into which faith and its accessories peculiarly enter), but upon those many problems of human action, and of a larger educational discipline, in which the cause of justice is so deeply interested, and upon which its most exalted secular advocates are signally authorized to pronounce.

Such *signal* advocates religion and truth do find amongst the judges of the land. The example afforded by such men as the late Serjeant Talfourd, and by many other lights still burning in the golden candlesticks of justice, is a possession (*κτῆμα ἐς αἰῶνα*) to all who would, after their measure, and by a consistent devotion, exalt that “
which in its turn “exalteth a nation
and in war, in courts of law and
assemblies that spring of a growing

lightenment, there is much room for many workers ; men of that quiet wisdom and character which is the growth of discipline ; men of that large faith, which can commit the issue of its labours to other means than those under its own sole control, and which is *not* what the world calls *liberality* ; men who have a definite belief and a definite religious purpose, which *binds* them, but teaches them anon that patience, which should be, in a world like this, the smoothest-wornside of many-sided charity.

But to proceed with our subject. " Difficulties may press around us at every step in the investigation of such subjects as moral philosophy presents ; we may be continually baffled in our expectation, but the truth, though partially, will not be entirely concealed ; and the imperfect knowledge we gain will amply reward the labour employed ; and, like the alchemists in their search after gold, even if we fail of success, we shall meet with many valuable discoveries by the way, to be employed for the benefit of ourselves and others. Enquiries of this kind, if properly conducted, impart strength, acuteness, and elevation to the understanding, beyond any other studies whatever ; and the man who has been trained at an early period of life in this course of mental cultivation, will be sensible of its numerous effects in every investigation, whether practical or speculative. He will be more fully devoted to the pursuit, and we may say, more successful, in the end, than he who is not so trained.

but its foundation and its pillars must be erected on that capacity for solid thought which moral and political sciences are best calculated to create and mature. And considered in this view, without reference to any direct consequences, they have been well compared 'to the crops which are raised, not for the sake of the harvest, but to be ploughed in as dressing to the land.'"*

Thus much has been said with the view of inducing to the study of Moral Philosophy. We have spoken of it as a science with whose general scope and functions our readers are supposed to be familiar; but we propose to consider briefly one or two points, which would be useful to any one taking up the study without much opportunity of direction, and which may serve as a nucleus to his enquiries.

To quote the Introduction to Dr. Whewell's "Lectures on the History of Moral Philosophy in England."†—"Schemes of morality, that is, modes of deducing the rules of human action, are of two kinds:—those which assert it to be the law of human action to aim at some external object (external, that is, to the mind which aims), as, for example, those which, in ancient or modern times, have asserted pleasure, or utility, or the greatest happiness of the greatest number, to be the true

* Mills's *Essays and Lectures*, pp. 159, 160. Oxford: W. Graham. 1846.

† Introductory Lecture, pp. ix. x. London: John W. Parker. 1852.

end of human action ; and those which would regulate human action by an internal principle or relation, as conscience, or a moral faculty, or duty, or rectitude, or the superiority of reason to desire. These two kinds of schemes may be described respectively as dependent and independent morality. Now, it is here held, that independent morality is the true scheme. We maintain with Plato, that reason has a natural and rightful authority over desire and affection ; with Butler, that there is a difference of kind in our principles of action ; with the general voice of mankind, that we must do what is right, at whatever cost of pain and loss. We deny the doctrine of the ancient Epicureans, that pleasure is the supreme good ; of Hobbes, that moral rules are only the work of men's mutual fear ; of Paley, that what is expedient is right, and that there is no difference among pleasures, except their intensity and duration ; and of Bentham, that the rules of human actions are to be obtained by casting up the pleasures which actions produce."

" This supreme rule, that we must do what is right, is also the *moral* rule of human action. Having got this notion of what is right ; what we ought to do ; what we should do ; we are already in the region of morality."—*Ibid.* p. 11.

The book from which we have just quoted, furnishes, we believe, the most comprehensive and careful survey of the ethical systems which have been originated or adopted by our own country-

men. We have already stated the difference of principle which divides them into two great antagonistic bodies. The friendly and kindred systems, which went to form the schools of dependent and independent morality respectively, present (*inter se*) on either side an endless variety of feature and complexion, but there is no essential difference of principle involved in them. The grasping of these minor differences (in the study, at least, of the latter of these two systems of morality), and their logical adjustment and reconciliation, would afford abundant ground for the strengthening of the judgment and the reasoning powers.

But to proceed: "The question of moral obligation divides itself into two heads:—1. What is the foundation of moral relations, or in what virtue consists. 2. With what faculties or internal principles the human mind perceives those relations."*

"With respect to the first question, or the foundation of morality, the chief controversy has been, whether moral relations are immutable and eternal, or arbitrary and contingent.

"The immutability of moral relations has been defended by many of the ancient philosophers, and principally by Clarke and Cudworth among the moderns.

"Their contingent and arbitrary nature has been

* Mills's *Essays and Lectures*, p. 201. Oxford: W. Graham. 1846.

maintained by many sects of philosophers, widely differing from each other in their notions respecting the manner in which these relations, although at first indifferent, were created and established."—*Ibid.* p. 202.

For an interesting discussion of these points, we refer the reader to the little book just quoted. In the lecture "On Moral Relations," the author has some useful remarks upon the ethical doctrines of the Greek philosophers, which may tempt to a perusal of the earlier part of the "Republic" of Plato. In the Socratic dialogue, which Mr. Kingsley put out some time ago, under the title of "Phaethon, or Loose Thoughts for Loose Thinkers," as well as in the invaluable work by Mr. Rogers, entitled, "The Eclipse of Faith," we recognize a certain philosophic instinct of manner, derived, doubtless, from a thorough study of Plato,* which may have prepared some, perhaps, for a first-

* "It might very well be thought serious trifling to tell my readers that the greatest men had ever a high esteem for Plato, whose writings are the touchstone of a hasty and shallow mind; whose philosophy has been the admiration of ages; which supplied patriots, magistrates, and lawgivers to the most flourishing states, as well as fathers to the Church, and doctors to the schools. Albeit in these days the depths of that old learning are rarely fathomed; and yet it were happy for these lands if our young nobility and gentry, instead of modern maxims, would imbibe the notions of the great men of antiquity. But in these free-thinking times, many an empty head is shook at Aristotle and Plato, as well as at the Holy Scriptures."—*Siris*, in *Bishop Berkeley's Works*, vol. ii. p. 613, quoted by Mills.

hand acquaintance with that great writer. We address some, indeed, who may have included in their school-list the "Phædo" or the "Phædrus," or, again, the "Memorabilia" of Xenophon; but who would now approach these authors from the side of a different interest, and with a different end in view, in the study of his writings.

As they pursue these and the like studies, they will see that the great truths which lie at the root of all religious and moral obligation whatever, are such as the upright heathen philosopher contended for more than two thousand years ago.* They will find the witness of Heathen and Christian thus far agreeing together, and combined into one great scheme of morals, co-extensive with the bounds of humanity itself. They will learn to separate an abstract principle from the character or bias of those who promulgated it, and to judge of the one on its own merits, apart from the other. Whilst they confess the unimpeachable purity of the upholder of the dependent system of morality in the person of Paley and others, they learn not

* "Whatever differences existed between Plato and Aristotle respecting the origin of ideas, and indeed many minor points in their *moral* systems, they both held, in opposition to the Sophists, the immutable distinctions of right and wrong: they both held, that it was the proper business of life so to train up the good and evil influences implanted in us, as to make the evil obedient to the good, according to the law of our natural constitution, by which the understanding is appointed to govern, and the affections to submit."—*Mills's Lectures*, pp. 177, 178.

the less heartily to condemn a theory, whose tendency is to "lower and degrade the basis of morality ; to seek for it in earth rather than in heaven ; to gather it out of the modes and relations of human custom and usage, accidentally determined, and which experience has shown to be expedient, rather than to build it upon the settled relations of things, and upon those faculties and feelings which conducted men to the right path, before experience could have pointed out the salutary consequences."*

The tendency of moral studies, in the largest sense of the term, is to impart a certain fairness of judgment to the mind, and to give it an instinctive power of weighing (in relation to first principles) the true value of those arguments and objections, in the field of contingent matter, with which it is so largely the business of human life to deal.†

We have already recommended the study (by as many as find that they can compass it) of Bishop Butler's works. His three sermons on Human Nature, along with the "Introduction," and the "Dissertation on the Nature of Virtue," form a kind of text-book, within a moderate compass,

* Mills's Essays, &c., p. 184.

† "Philosophy does not exist until the mind of the student begins to work for itself, with the principles it receives historically ; to decompose and to compose anew, to criticise the arguments employed, to essay at least to push the confines of truth farther into the wilds of error and ignorance, and to leave her a wider territory of *Laws of Thought*, p. 364.

around which the student might gather very varied illustration, and the fruits of other ethical studies.

Dr. Whewell has detached the sermons and treatises just named from the rest of Bishop Butler's writings, and prefixed a valuable analysis and preface of his own,—publishing the whole in a small volume.* To any one desirous of laying a sound foundation in moral science, we would recommend the very careful study of this combination of treatises—the study, in short, which Bishop Butler himself demands as absolutely necessary to the understanding of a subject abstruse in itself, and involving much of abstract thought and argument. The prescriptions alluded to are contained in the preface to his sermons, and will be recognized by our readers as having been in part adopted in a former chapter. In fact, they set forth the essential conditions of all study whatsoever, and are worthy of constant perusal, apart from the immediate connection in which they stand.

* Deightons, Cambridge, 1848.

CHAPTER IX.

MODERN LANGUAGES AND TRAVEL.

“ He that travelleth into a country, before he hath some entrance into the language, goeth to school, and not to travel.”—*Baron*.

“ Remote, unfriended, melancholy, slow.”—*Goldsmith's Traveller*.

WE have associated these two topics, because we think that they reciprocate an interest which neither of them apart from the other possesses. We shall speak of them first in this connection, and afterwards of each separately.

The more intimate a man's knowledge of languages, dead or living, the more advantage he will derive from travel ; the more he travels, the greater the demand for such an acquaintance with the tongues of other people, past or present, whose sepulchred or still breathing energies and genius he goes to contemplate. The visitor in Italy or Greece will sorely repent the loss of his Latin and Greek, and the lack of historical knowledge. Such resources we have urged our young student to keep a jealous hold upon, and to increase by systematic study.

But not for the present to say more of Greek or Latin, how does our reader stand with respect to

modern languages—the vehicle and expression of what will after all be most interesting to the student of men and manners? Are we in the habit of looking with living interest upon what, to be a possession at all, must be a living and an active possession? When a boy leaves school, does he commonly carry with him, we will not say, such an acquaintance with modern languages, but such a feeling for them, as is sufficient to induce him to pursue their study with interest and alacrity? Nay, does he not often take away with him the notion of an antagonism between dead and living—between Greek and German—between Latin and French; and are not both parents and tutors too often to blame for his subsidence between the chairs of ancient and modern learning? We say, cultivate both.* Let a definite and sufficiently frequent opportunity for the study of modern languages be intermingled with the sterner study of the classics; let the one relieve and illustrate the

* “It is to your shame (I speak to you all, you young gentlemen of *England*), that one maid should go beyond you all in excellency of learning and knowledge of divers tongues. Point forth six of the best given gentlemen of this Court, and all they together show not so much good will, spend not so much time, bestow not so many hours daily, orderly and constantly, for the increase of learning and knowledge, as doth the Queen’s Majesty herself. Yea, I believe, that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsor more Greek every day than one prebendary of this Church doth read Latin in a whole week.”—*Ascham’s Scholemaster*, pp. 67, 68.

other ; give the lad the practical work-day advantage of the one, whilst he carries with him the refinement, the indescribable education of the other ; and when he leaves school, he will not be induced thoughtlessly to abandon either. He may be taught, that to make his way to Rome, and save his money by the road (if no more), he must speak French and Italian fairly ; to understand *ancient* Rome, when he gets there, he must have a familiarity with Livy, Horace, and Juvenal.*

In these days of rapid transit, is it not allowable to hold forth this connection between languages and travel as a powerful inducement to study, and as giving new life to the endeavours of the

* " The question of Education itself, of what it is, and what the education ought to teach to the person to be educated, had been mooted, more or less, for a thousand years. Latterly, in Europe, there was a feeling generally spread with regard to the upper classes that their education had been too exclusively confined to classical attainments. . . . It was impossible for any one to consider the subject and not believe that an accurate knowledge of dead languages was of great use in strengthening and refining the intellect, and that the learned and sublime things spoken and written by the greatest poets, historians, and orators of the world, must tend to humanize and elevate the mind ! Still he did think that it was wrong, in pursuing these classical attainments, to exclude that knowledge of the universe in which we lived—of the living languages spoken by living men. The sole question was one of degree, and he was sure those whom he now addressed would feel that if this trade school was as successful as they hoped it would be, a gentle but certain pressure would be exercised upwards upon schools of greater and higher pretensions."—*Speech of Earl Granville at Diocesan Trade School, Bristol, March 29, 1856.*

schoolboy just let loose from school? How would an anticipated tour up the Mediterranean quicken and concentrate the energies of the lad who had just learnt to appreciate Horace, or to read with interest the glowing descriptions of Madame de Staël's "*Corinne!*" Would not that one word, *travel*, to the thoughtful mind, act like a charm upon the whole circle of studies, becoming an education of the taste and the imagination, and be the means of lifting the whole man in the scale of earnestness and intelligence?

The great difficulty in all education is to give to study a definite aim,—something at once to enliven and to draw the student forward on his course. It is the work of the schoolmaster to supply this aim by an adroit and various suggestion, suited to the varying tastes and capacities and prospects of his pupils. In self-education, and that phase of it which consists in the carrying on of the tutor's responsible labours suggested in this scheme, this conscious aim in study will commonly precede a studious habit, and contribute to its formation.

In this chapter we are seeking more particularly for inducements to the study of modern languages, as a most desirable pursuit on the ground of self-interest, and also as a means to high intellectual enjoyment. We think that we find such an inducement in *travel*. At the same time, we are persuaded that young men do not, as a matter of course, associate the two together, or seek to derive

from the one the peculiar advantages tendered by the other. How seldom do we hear of a youth setting to work to qualify himself for an intelligent intercourse with the foreigners whom he may expect to be thrown with in the course of (what is to most men nowadays) a probable opportunity of travel in other countries!* Nay, is it not notorious, that we English are neglectful of the most obvious precautions and axioms of the science of travel;† that we leave home without a thought as to that currency of thought and intelligence from which a dogged ignorance of other tongues must cut us off, content with having established credit with a banker in Paris, or Rome, or Naples, for our expenses by the road? Is it not also true, that late events have broken in upon our national unwillingness to communicate with foreigners; that the waters which separate us from the Gallia of Cæsar, are no longer an *oceanus dissociabilis*; and that, as the true-hearted allies of a generous neighbour, we are responsible for the maintenance of these happy relations, which have been suffered to grow up between us? Is it not true, that a mutual understanding between two nations is ma-

* "If you will have a young man to put his travel into a little room, and in a short time to gather much, this you must do: first . . . he must have some entrance into the language before he goeth."—*Bacon*.

† It is also an *art*. See Galton's "Art of Travel," for a most useful and interesting discussion of the manifold expedients which a wide-spread experience has furnished to the hand of an able registrar.

terially aided, and must eventually be sustained, by that kind of consideration which shows itself in the acquirement of the strange language by the members of either nation? Is it not true, that the Englishman in Paris contracts a far greater debt, in the kindness and affability of the natives, than the Frenchman in London? And is it not further true, that *we* have, as a nation (in virtue of our mixed race, and our composite language), a larger capacity for the attainment of French, and German, and Italian, than those who speak these languages have in their turn for English? Our insular position^f has doubtless much to do with the fact that, as a nation, we know one language only, whereas the continental nations know, each of them, at least two. There is, also, beyond this, ground for some little of the national pride which our self-containedness, so to speak, has engendered; but there is also reason, with respect to this very point, for serious question as to the future. Europe is no longer what it was. England cannot afford to hold aloof, or suffer herself to become estranged in any one particular, in which she might rule a different order of things. Whilst we bear in mind good Roger Ascham's warnings against the dangers of foreign travel,* we *profess* to be more enlightened,

* " Sir Richard Sackville, that worthy gentleman of worthy memory, as I said in the beginning, in the Queen's Privy Chamber at Windsor, after he had talked with me for the right choice of good wit in a child for learning; and of the true difference betwixt quick and hard wits; of

to have larger hearts and larger political sympathies than were in fashion in the days of Elizabeth "of

alluring young children by gentleness to love learning, and of the special care that was to be had to keep young men from licentious living; he was most earnest with me to have me say my mind also, what I thought concerning the fancy that many young gentlemen of *England* have to travel abroad, and namely, to live a long life in *Italy*. His request, both for his authority and good will toward me, was a sufficient commandment unto me, to satisfy his pleasure with uttering plainly my opinion in that matter. 'Sir,' quoth I, 'I take going thither, and living there, for a young gentleman that doth not go under the keep and guard of such a man, as both by wisdom can, and authority dare rule him, to be marvellous dangerous.' 'Yet if a gentleman needs travel in *Italy*, he shall do well to look to the life of the wisest traveller that ever travelled thither, set out by the wisest writer that ever spake with tongue, God's doctrine only excepted; and that is *Ulysses* in *Homer*. . . . Yea, even those that be learned and witty travellers, when they be disposed to praise travelling, as a great commendation, and the best Scripture they have for it, they gladly recite the third verse of *Homer*, in his first book of *Odysee*, containing a great praise of *Ulysses*, for the wit he gathered and wisdom he used in travelling:—

. . . 'Πολλῶν δ' ἀνθρώπων ἶδεν ἄστεα, καὶ νόον ἔγνω.'

And yet is not *Ulysses* commended so much, nor so oft in *Homer*, because he was πολύτροπος; this is, skilful in many men's manners and fashions; as because he was πολύμητις; that is, wise in all purposes and wary in all places. Which wisdom and wariness will not serve never a traveller, except *Pallas* be always at his elbow; that is, God's special grace from Heaven to keep him in God's fear in all his doings, in all his journey."—*Ascham's Scholemaster*, pp. 73—77.

. . . "I hear say some young gentlemen of ours do count it their shame to be counted learned; and perchance they count it their shame to be counted honest also; for I

glorious memory." We certainly have duties and interests, as a nation, which have not hitherto been generally recognized. Perhaps these responsibilities never before existed in the full force in which

hear say, they meddle as little with the one as with the other. A marvellous case, that gentlemen should be so ashamed of good learning, and never a whit ashamed of ill manners! Such do say for them, that the gentlemen of France do so; which is a lie, as God will have it. Langæus and Bellæus, that be dead, and the noble Vidam of Chartres, that is alive, and infinite more in *France* which I hear tell of, prove this to be most false. And though some in *France*, which will needs be gentlemen, whether men will or no, and have more gentleship in their hat than in their head, be at deadly feud with both learning and honesty, yet I believe, if that noble prince, King Francis the First, were alive, they should have neither place in his Court nor pension in his wars if he had knowledge of them. This opinion is not French, but plain *Turkish*, from whence some French fetch more faults than this; which I pray God keep out of England."—*Ibid.*, pp. 57, 58.

Roger Ascham complains bitterly of the licentiousness of the "Englishmen Italianated" of his own day, and of the many "fond books of late translated out of Italian into English, sold in every shop in London; commended by honest titles, the sooner to corrupt honest manners."—*Ibid.*, pp. 84, 85; also at p. 95.

... "Not because I do contemn either the knowledge of strange and divers tongues, and namely, the Italian tongue (which, next the Greek and Latin tongue, I like and love above all other); or else because I do despise the learning that is gotten, or the experience that is gathered in strange countries; or for any private malice, that I bear to Italy; which country, and in it, namely, Rome, I have always specially honoured: because time was, when Italy and Rome have been to the great good of us that now live. . . . But now that time is gone."—*Ibid.*, pp. 72, 73.

they now present themselves. However this may be, narrowness of views and narrowness of education can never be seasonable ; they are peculiarly unseasonable at the present time, and will grow in untimeliness as future changes develop themselves throughout the political world. In order that we may be qualified to take our part in these changes, or even to judge of them fairly, we must take our part in the education peculiar to this new order of things.

Doubtless, then, we must give due encouragement to the cultivation of the languages of that modern Europe (at least) in whose well-being, under the strange revolutionary influences at work upon her, we cannot but take a lively interest. The only question indeed is, whether, in the heat of pressing claims upon our attention, we can afford time for the old learning, and more particularly for the painful pursuit of the languages in which it has come down to us—whether we ought not, in these practical times (as they are called), to divide our school-hours between “ useful knowledge ” and the living, breathing languages, of our own busy time. On this question we have before said something. We again contend, that there is ample time for both ; that we can no more do without our classical discipline than could our forefathers ; that, if men have made advance (how great !) in arts and sciences younger than Greek and Latin, they are at work upon investigations in which Greek and Latin will alone enable them to

read off the secrets both of art and science, those old-world experiences, without which the most elaborate scientific induction would be imperfect ; that there is a school of taste, where the pupils can find objects worthy of their study only amongst marbles and bronzes, mellowed with the glory of more than two thousand southern summers ; that there is a school of wisdom, political and moral, as well as intellectual, where sages of Greece are the teachers, and Christian men may be content to interpret. These thoughts we would urge upon our young student, as an antidote to that self-sufficiency of modern systems, in which we may detect their greatest strength and their greatest weakness.

But if our reader be a well-informed youth and a fair scholar, he will know that a knowledge of Latin, at least, is really necessary to the thorough understanding of French, and Spanish, and Italian.*

* “ Should it be the student’s aim to attain the most useful and polished languages of Europe, viz., the French, Spanish, Italian, and Portuguese, he will indeed test the *utility* of his Latin acquirements, and find the old Roman language the master-key to the mint of their literature. A short special illustration will more clearly elucidate my argument than general assertion. I beg, therefore, permission to take a passage, at random, from *Gil Blas*, and to place its Latin roots in juxta-position ; by which arrangement the close affinity of the languages will more forcibly arrest your attention :—

Meus magister appellavit unum medicum, qui mihi
 Mon maître appella un médecin, qui me
 dixit bonus me habere bene observatum, quod
 dit bonnement, après m’avoir bien observé, que

He will have learned that there is an easy transition from the language of ancient Rome to that of

mea malacia erat plus seria quam homines ne pen-
ma maladie était plus sérieuse qu'on ne pen-
sabant, et quod secundum tota illa apparentia

sait, et que selon toutes les apparences je garderais
longum tempus illam cameram. Ille doctus, impatient de
long temps la chambre. Le docteur, impatient de
se reddere ad suam cathedram, ne judicavit punctum
se rendre à sa cathedrale ne jugea point
ad propositum de retardare suum partum. Ille amabat
à-propos de retarder son départ. Il aime
melius prendere unum alterum pro illi servire.
mieux prendre un autre garçon pour le servir.
Ille se continuit de m'απαυdonare ad sinum de una

Il se contenta de m'abandonner aux soins d'une garde,
ad qualem il lassavit unam summam de argento, pro
à laquelle il laissa une somme d'argent, pour
me in terram si morerer, aut pro recumpensare mea
m'enterrer si je mourrais, ou pour récompenser mes
servitia si revenirem de mea malacia.
services si je revenais de ma maladie.

So much for the affinity between the Latin and French.
Allow me next to arrange similarly a quotation from Don
Eugenio de Ochoa's compilation, called *Tesora del Teatro Español*:—

Paucæ personæ pro pauco quod se habent dedicatos ad
Pocas personas por poco que se hayan dedicado ad
cultum de illæ bellæ literæ, ignorant istam veritatem
cultivo de las bellas letras, ignoran esta verdad
triviale et tantas vices repetitam, quod illud theatrum
trivial y tantas veces repetida, que el teatro
Hispaniæ est a casu illud magis quod possedit non
Español es a caso el mas rico que posee
aliqua una natio. Porro theatrum Hispaniæ tam
nincuna nacion. Pero ese teatro Español tan

modern Italy, and that much instruction may be derived from the mere study of the changes which have passed upon it, to make it what we find it beneath the pen of Dante or Tasso, or the author of "I Promessi Sposi." Mr. Murray's handbooks of "Rome" and of "Italy" witness sufficiently to the relation between the old and the new learning.

universè decantatum generaliter cognitum. Aut universalmente decantado generalmente conocido. O pro melius dicere admiratio traditionalis ad illa por mejor decer esa admiracion tradicional a los antiqua ingenia dramatica Hispaniæ de cognitione antiquos ingenios dramaticos Españoles del conocimiento et studio de sua opera aut debemus considerare quomodo y estudio de sus obras o debemos considerarla como una de quales *idea* vulgaria moneta currens in totus una de aquellas ideas vulgares, moneda corriente en todos illos tempus et in totus pagus, quæ a fortis de los tempos y en todos los paises, que a fuerza de oirlos repetitæ se admittunt sine discussione et se perpetuant repetidas se admitten sin discusion y se perpetuan quomodo veritates inconcussæ.
como verdades inconcusas.

"A similar comparison of the Portuguese with the Latin is unnecessary, as the former is but a dialect of the Spanish, mixed, perhaps, with fewer Moorish words."—*Utility of the Greek and Latin Classics* by C. J. Fenner, S. H. W. (ol. St. John's Coll., Cambridge), privately printed 1841. We omit a similar verbatim comparison of an Italian passage with the Latin, with which Mr. Fenner concludes his argument, "that the Latin is the master-key to the garden of European learning." We have likewise omitted some notes upon several of the Latin roots cited above. There are polyglott editions of Fenelon's *Telemaque*, to be had in six volumes, or, arranged in parallel columns, in one volume.

An intelligent and well-read man, though not a classical scholar, may still be possessed of sufficient historical knowledge to enable him to appreciate much that he will meet with in a tour in Italy ; but the peculiar charm which such opportunities yield to the lover of Horace and Livy is a delight denied to all else. For these, the student will take care to fit himself with no stinted measure of preparation.

Travel amid regions of classical association doubtless imposes the yoke of connection between the literature of that period, which we have before shown to be essentially and plainly marked as *ancient*, and that which, under the title of *modern*, comprises events and vicissitudes in human affairs of no less wonderful significance in the history of the world. Rome may be looked upon, we believe, as an uncomfortable and decidedly dirty place, where human nature, as it prevails amongst ourselves, is subject to many petty annoyances, from which we, in virtue perhaps of our fogs, are exempt ; or it may be regarded as the city where the iron heel of conquest has left its deepest prints, “ which, as it was once the Empress of the world in a succession of many ages, so hath it at present more curious things to entertain the attention of a traveller than any other place in Europe.”*

Why are Mr. Albert Smith's sketches of the

* Burnet's Letters from Rome.

travelled Englishman so taking? Is it not because they are in reality notes from the life, and do fairly represent the general ἥθος of a certain class of our countrymen abroad? And does not our English impracticableness, under such circumstances, arise, mainly, from our ignorance of the language, which can alone confer upon the traveller freedom of demeanour before strangers? Is not the refuge from this a certain aggravation of our national reserve,* which is alike irritating to foreigners and unprofitable to ourselves, inasmuch as it shuts us out from the benefit of intercourse with the intelligent of other nations, and deprives us of an opportunity of gaining information and experience, which occurs nowhere else but in travel?† Signally

* "That independence Britons prize too high,
Keeps man from man, and breaks the social tie."

Goldsmith's Traveller.

† "Let him sequester himself from the company of his countrymen, and diet in such places where there is good company of the nation where he travelleth; let him, upon his removes from one place to another, procure recommendation to some person of quality residing in the place whither he removeth, that he may use the favour in those things he desireth to see and know; thus he may abridge his travel with much profit. As for the acquaintance which is to be sought in travel, that which is most of all profitable is acquaintance with the secretaries and employed men of ambassadors; for so, in travelling in one country, he shall suck the experience of many; let him also see and visit eminent persons in all kinds, which are of great name abroad, that he may be able to tell how the life agreeth with the fame."—*Bacon's Essay of "Travel."*

If a man would learn what to "see and observe" in foreign

here does the old proverb hold, that "time and chance happen to every man."

But next as to the mode in which modern languages are to be studied—we all know that there is good ground for the complaint of teachers and professors, that they cannot secure either the time or the attention necessary to their pupils' advancement in these *πάρεργα* of a classical education. We have said that we think this ought not to be. To the student himself we say, apply to your French and German and Italian the same careful system of study that you have found successful in Latin and Greek, and which able tutors have enabled you to carry out. Secure still the assistance of a master, but also make out your own plan of severe methodical study. Procure French and German and Italian translations of Latin and Greek authors,* and so render yourself double service. It

countries, the same essay will furnish him with a list of characteristic national features, from the pen of one who had indeed learned how to use his eyes.

"Another of the great advantages of travel lies in what you learn from your companions; not merely from those you set out with, or so much from them, as from those whom you are thrown together with on the journey. I reckon this advantage to be so great, that I should be inclined to say, that you often get more from your companions in travel than from all you come to see. . . . The change of language is alone a great delight; you pass along, living only with gentlemen and scholars, for you rarely detect what is vulgar or inept in the talk around you."—*Companions of my Solitude*, chap. xi.

* *E. gr.* Annibal Caros "L. Eneide Di Virgilio:" 1603.

will be easier to carry out an analysis of modern words and phrases and constructions by having the analogous sifting of a familiar school-text constantly suggested for your guidance. We conceive that such a plan would be found interesting and full of instruction, as a mental exercise, beyond its intrinsic value. One language leads on to another. Familiarity with the usages of one or two languages implies a growing power over language in general, and this would stand a man in good stead under many of the contingencies incident to the condition of a young and active candidate for advancement. We would have those who look to the chance of government appointments weigh our advice. Young men in commercial life might equally profit by the suggestion.

One of the great lessons which the traveller has to learn is what *not* to see—how much he may

“ L’armi canto, e ’l valor del grand’ Heroe,
 Che pria de Troia per destino à’ liti
 D’ Italia, et di Lavinio errando venne.
 Et quanto errò, quanto sofferse, in quanti
 Et di terra, et di mar perigli incorse :
 Come il trahea l’insuperabil forza
 Del cielo, et di Giunon l’ira tenace.
 Et con che dura, et sanguinosa guerra
 Fondò la sua Cittade, et gli suo i Dei
 Ripose in Latio : Onde cotanto crebbe
 Il nome de’ Latini, il regno d’Alba,
 Et le mura, et l’Imperio alto di Roma.”—*Dante*.

We need scarcely add *book* and *verse* to inform the reader, even though not an Italian scholar, where he may find the original of this translation.

fairly leave unseen and be none the worse for the omission. This is no inconsiderable element in what has been called "the divine art of seeing." This lesson may be learnt in a great measure from books and portfolios and conversation with the well-informed at home ; and no one, with limited time for travel, should neglect this economy of foresight, in relation to the multitude of objects which new scenes of interest will present.

Besides this view of the matter, there is a charm and a measure of instruction to be derived from an *intelligent* survey of works of art (of historical interest and antiquity, at least,) which is denied to the uninformed taste, however capable it may be of receiving true impressions on its first introduction to such previously unconsidered objects. We speak only, it is to be observed, of works of art, and the like ; this may not hold, in the same degree, of scenes of natural grandeur and beauty. The analogy conveyed in our appreciation, by turn, of music which we know, and such as we hear for the first time, will illustrate what is meant. In the latter case, we are seldom fully alive to the character of a composition, which commends itself afterwards, perhaps, with singular force, to the *cultivated* understanding and judgment.

The correcting of previous impressions will, in itself, become a source of much interest to the lettered tourist. Such a previous knowledge of what he has to expect, coming into conjunction

with actual observation, will furnish him with the power of realizing more fully, and recording in his mind truer and more definite images of what he sees. It will leave him in possession of that sort of impression which the stereoscope conveys to the retina of the eye. Whenever there is the opportunity of comparison with previous knowledge or calculation, there will be a logical and critical condition of the mind supervening. This instinct it is in the power of every observer of ascertained and registered objects of interest to acquire: besides, it saves money.

There are many objects in travel which might engage the attention of scholars—such, for example, as the verifying of historical descriptions of localities, and the general features of countries, by comparison of such accounts with the places and the countries themselves.* We have before referred to Cæsar as affording scope for this. Horace forms a text book which might, with least labour, and with an interest best suited, perhaps, to the tastes and opportunities of most *young* scholars at least, be illustrated. Notes (on the margin) of statues, gems, medallions, monuments, temples,

* This will imply an acquaintance with the many natural causes in silent operation throughout the world, and especially in regions subject to volcanic influences, all tending to produce changes of the most astounding ultimate magnitude, although the record of them is to be looked for not in history, but in the books of the several natural sciences.

and the like, would be an invaluable aid to the memory of the traveller, and furnish him with the means of afterwards referring to good engravings, photographs, and outlines, such as now abound. He might obtain drawings of them, and so make up his own copy of a favourite poet, and the more readily if he be himself a good draughtsman. We hope some day to accomplish this,—a quiet treat in anticipation, in these days when few things have that element of interest, which consists in their being unique.

We have thus far considered modern languages and travel in their influence upon one another. We now purpose to say something upon each, apart from and independently of the other. First, then, of the intrinsic value of the literature, of which the languages of modern Europe are the vehicle. On this point our readers scarcely need to be told, that there are rich fields of German, and French, and Italian literature, which will repay cultivation. The rules which apply to our own general literature, apply, of course, equally to that of other countries. There is much that is to be avoided in both, but there is also abundant opportunity of learning, from reviews and other sources, where the good is to be found. Dr. Arnold's *Canons*, before quoted, will here too be found to furnish invaluable rules for the guidance of the student.

To speak of Dante, or Tasso, or Molière, or Fénelon, or Bourdaloue, or Goethe, or Schiller,

or other such great authors, individually, would be beside our purpose—to praise them, an error in judgment. We will only say that, in giving preference to such names over the writers of the day, the ordinary reader will be spared the necessity for much serious question as to the tendency of his studies. All honour be to the laborious zeal of the German schools of learning, all gratitude for their contributions to every branch of literature, all caution and wariness of judgment be to us in handling such of these as touch upon religion or philosophy!* Not, indeed, that they have not written much, in both of these subjects, that demands the attention of divines and philosophers,

* “Having been personally acquainted, or connected as a pupil, with Eichhorn and Michaelis, he knew the whole cycle of schisms and audacious speculations through which biblical criticism or Christian philosophy has revolved in modern Germany. All this was ground upon which the Bishop of Llandaff trod with the infirm footing of a child. He listened to what Coleridge reported with the same sort of pleasurable surprise, alternating with starts of doubt or incredulity, as would naturally attend a detailed report from Laputa—which aerial region of speculation does but too often recur to a sober-minded person, in reading of the endless freaks in Philosophy of Modern Germany, where the spectre of Mutability, that potentate celebrated by Spenser, gathers more trophies in a year, than elsewhere in a century; ‘the anarchy of dreams’ presides in her philosophy; and the restless elements of opinion, throughout every region of debate, mould themselves eternally, like the billowy sands of the desert, as beheld by Bruce, in towering columns, soar upwards to a giddy altitude, then stalk about for a minute, all a-glow with fiery colour,

but this is just the point: *ordinary* readers had best be content to receive the stream of German speculation after it has passed through the filtering medium of our soberer, if less subtle, national intellect. Our theology and our science have benefited in proportion as this process has been ably carried out, by men of competent power, of fair and independent judgment, and, at the same time, adequately imbued with the learning and the mind of antiquity.

To say no more than this of a literature so vast in extent, and so powerful in its influence upon the present and the future interests of mankind, is indeed to say the least that can with decency be said of it. But for the present it may suffice.

Of the advantage of a knowledge of the languages of modern Europe much might have been said before the opening of the late war, which it would be superfluous now to repeat. The force of circumstances has read and will continue to read the most effectual lesson on this point.

and finally unmould and 'dislimn' with a collapse as sudden as the motions of that eddying breeze under which their vapoury architecture had arisen."—*De Quincey's Autobiographic Sketches*, vol. i. pp. 218, 219.

CHAPTER X.

MODERN LANGUAGES AND TRAVEL.—*Continued.*

“Travel, in the younger sort, is a part of education ; in the elder, a part of experience.”—*Bacon.*

NEXT of some points concerning travel, apart from the consideration of language. It is as a part of education that it comes before us here, and therefore the “mental preparation” for it is the first thing to be considered. “In this preparation lies some of the greatest utility and of the greatest pleasure connected with travelling ; and without this preparation, what a small thing travel would be. What is it to see some tomb, when the name of the inmate is merely a pompous sound,—the name of an unknown king, duke, or emperor,—compared with what it is to see the tomb of one whose fortunes you have studied—who is a favourite with you—who represents yourself, or what you would be—whose very name makes your blood stir ? The same thing, of course, applies in travel to knowledge of the arts, sciences, and manufactures. Knowledge is the best excitement and the truest reward for travel—at once the means and the end. A dignified and intelligent curiosity, how much it differs from mere inane lion-hunting, where the

ignorant traveller gapes at wonders which the guides know far more about than he does." *

As indicating some of the subjects on which an intelligent mind naturally fixes in a new field of observation, we think it may be interesting to transcribe a few passages out of some recent letters and a MS. book of notes placed at our disposal by a friend just returned from Italy,—one who has known the needs of younger minds, and is interested in any scheme which has for its object the smoothing of those rough places of discipline, amidst which he has himself grown grey. In them the reader will have the opportunity of learning what kind of topics will (in travel) demand his careful scrutiny, at the same time that, in order to their full appreciation, they will involve in the observer a degree of preparation co-extensive with the limits of a high and liberal education.

" *Rome, Jan. 7, 1856.*—I have jotted down each day's exploration of this wonderful old city, and shall have much to tell you ; but the whole thing still appears a dream. It grows in interest every day, and I long for time to set quietly to work, with my books around me, and master the whole thing. What a place for a course of history, not Roman only, but of a large portion of the world.

" This morning we have been examining old MSS. in the Vatican Library ; also very interest-

* Companions of my Solitude.

ing antiquities. Fancy a suite of galleries 500 paces long in a straight line. The Vatican is a little city in itself, connected with St. Peter's by the grand Scala Regia. My last expedition has been to the Palace on the Quirinal—another stupendous pile, with the colossal equestrian statues of Phidias and Praxiteles [query?], and a noble fountain in front, on the brow of the Quirinal. We have had a most interesting expedition beyond the walls, to the Catacombs; two hours underground, with the famous Padre Marchi, the Jesuit, lecturing in the middle,* each person of the party carrying a wax taper—a complete subterranean church; you may wander for miles, but not without a guide or a 'clew.' As we approached the Pincian last night, a magnificent thunderstorm was passing over, and lighting St. Peter's and the city grandly. There is a tragic element mingling with the gay temper of this strange city, and the interest excited by the whole is sad, very sad."

From another letter of the same date:—"My time in Rome is nearly over; but once seen, one can never forget it. You and —— must have your turn next; but don't think of it till you have got up a competent knowledge of Italian. *If I were your age again*, I would master *talking* French and Italian and German. Without the ——, I

* Our friend, although not an Italian scholar, was able to follow the deliberate and clearly articulated words of the venerable lecturer, *from his knowledge of Latin*.

could not have done half I have done. Hereafter journeys to Paris, Rome, &c., will be as easy as from York to London, or London to Edinburgh formerly; and some travelling is almost necessary nowadays to a schoolmaster. Old as I am, I have been working like a schoolboy, at odds and ends of time, and reading an Italian comedy with Signor Lucentini,—7 paoli = 3s. an hour. My object has been to master the pronunciation; the rest one may do for one's self. Every day here has been a little history, or rather a turning over of pages of this tattered and shattered huge old stone book, in which the history of nearly half the world's duration is written. A queer old collection of antiquities, now Pagan, now Christian, but more frequently Pagan, Christian, Greek, Egyptian, Etruscan, Barbarian jumbled together—fine scope for the critical faculty in all its branches—a mine of learning half disinterred—art from the sublimest conception to the lowest *bathos*.

“A ramble along the old Via Appia is like passing through a long gallery of antiquities—the Campagna, with its aqueducts stretching away out of sight—the Alban and Sabine hills—the very stones broken up for the roads are historical—bits of statuary marble and granite. Then away over the Campagna to Fidenæ and Veii on horseback, or on foot to the Circus of Romulus, son of Maxentius, and the Grotto of Egeria (there is a stump of her left, hung with maiden-hair fern), and the temples of Divus Rediculus and Bacchus. Oh,

for a good horse over that Campagna, among those noble indigenous buffaloes and oxen, and winding through the valleys, for the Campagna is not a plain, although it looks so from the high points of Rome ; but I have not been able to compass this, not thinking it prudent to ride yet. One day you are on the top of St. Peter's or the Capitol, or the broken arches of the baths of Caracalla, ' hanging in air ;' another, deep down (seventy-five feet) in the Catacombs or Columbaria—wondrous places ; or you may stand, lost in dreams, on the *ponte rotto* (rupto), *i.e.* Pons Janiculensis, and look down on old Tiber, running yellow as he did when Horatius Coclès jumped in, and when Horace sang ; and see one way the island of the Tiber, with its two bridges ; and the other, the old Pons Sublicius (a few stones), the mouth of the Cloaca Maxima of Tarquin, the temples of Vesta and Fortuna Virilis, and Rienzi's house, with the fountain where Castor and Pollux watered their horses after the battle of Lake Regillus, and the Forum and Capitoline and Palatine and Aventine,—all within a moderate walk. I like this point vastly ; one seems to have got down to the level, the groundwork of Old Rome ; elsewhere, save on the Appian Way, or at the bottom of an excavation, or on the Campagna, you are walking over the *débris* of ages and empires, some twenty feet deep and more. . . . One of the most remarkable features of modern Rome (as of the ancient) is its multitude of fountains, not dribbling, but gushing in all directions. The water

is still brought by aqueducts from Lago Bracciano and Subiaco. I am afraid my letter is a jumble ; but so is Rome. It will take some time to digest all I have taken in, especially with Naples and Vesuvius on the top of it."

Extract from Note-book : " *Rome, Jan. 9th, 1856.*

—Spent the morning in making calls, packing and preparing for my journey to Naples. Take leave of my kind, good friends and Rome at 1½ P.M. Had a last look at the Capitol, Forum of Trajan, the Coliseum, &c., and passed out of the gate of S. Giovanni di Lat., with much regret at having so little time in this ancient city of buried centuries and nations. The weather lately wet and a *sirocco* wind—better this afternoon, but thick in the distance—the Sabine hills invisible, the Alban looming darkly. Enter the Campagna by the new Via Appia, a well-paved road all the way to Albano. Immediately on passing the old gateway, the aqueducts appear and stretch away over the plain to the surrounding mountains—wonderful structures, in all stages of decay and ruin, but very picturesque ; these are mainly on the left. On the right is the old Via Appia, with its tombs, &c. The two roads run parallel for some distance, and then diverge to the extent of a mile or a mile and a half. The scene to-day was wild and impressive,—many clouds driving across the sky from the W.N.W., with a bright horizon to the S.W., and bright openings in the clouds here and there. At three miles from Rome

the ruins thicken—most picturesque and grand—where two or three viaducts seem to have met and crossed ; in one place a tall mediæval tower, probably a watch-tower, is built into the aqueduct—long gaps, and then stretch away with little interruption. All the while the range of tombs, &c., with the grand tumulus of Cæcilia Metella, along the Appian Way, are seen standing up over the Campagna. The Alban hills become more distinct as we approach, being veiled in a thin purplish mist, with many-coloured clouds overhanging and resting on the head of the Alban Mount. Looking back, a long gleam of light shows Rome, with St. Peter's towering above it, and shoots away and lights up, partially, the Sabine hills and the snowy Apennines beyond.

“ The day and the temperature is that of October or April in England. There is a wild and awful look about everything—the buffaloes, and the black and rich brown sheep, and the bandit-looking herdsmen—and the deep gullies—and rushing streams—and mouths of excavations in the face of the rock every now and then—a few broken arches—a lump of misshapen ruin—the remains of rank vegetation—the solitude and silence, except of the moaning wind ;—all make up a unique picture, when it is remembered how full of old-world memories this plain is. How different from Latium, with its thirty towns !

“ After the tenth milestone we are on the skirts of the Alban hills. The Campagna may be con-

sidered as nearly crossed. Olive-trees, with their pale-green foliage, and trees of darker green, are seen clothing the sides of the hills, alternating with vineyard and pasture—a grateful contrast to the waste wilderness we have passed. Ruins, which, in one shape or other, have been within eyesight all the way from Rome, are seen also as we gradually ascend the long paved road to Albano. Got out, to walk up the hill and enjoy the prospect, looking towards Rome and Ostia—bright, but misty and indistinct—a splendid sweep of horizon, showing the extent of the Campagna.

“Castel Gandolfo rises nobly on the left—a mass of conventual buildings, with a (church) cupola, which would be grand if seen before St. Peter’s—olives and vines clothing the hills, and descending to the west, and lost in a flood of light. A huge ruin on the right. Here were the villas of Clodius and Pompey, both of which were included in that of Domitian—amphitheatre of Domitian, the scene of the tyranny of the last of the twelve Cæsars—camp of the Prætorian Guard—supposed temple of Minerva—remains of baths—Oscan remains.

“Arriving at the hotel, the sun was descending gorgeously—was ushered into a room commanding a most lovely view to the westward—a pine or ilex grove, to the right a hill, olive-groves on the slopes—ground undulating finely, and then, beyond, the level plain, seaward—and such a gush of golden light. Rushed out of the house to get a view from

the new viaduct—up in hot haste through the dark wet street, which I thought had no end ! Every now and then the rich light breaking through an opening or a gateway, as of some mighty conflagration, the view upwards towards the Alban Mount being dark as night. At length I cleared the town, and for a few moments enjoyed a sight which one can see only now and then—a body of thick, palpable, dazzling light, reached from the eye to the sun, and filled the whole western horizon with intense and awful splendour. Anon it faded ; and after looking at the tomb of the Horatii and Curiatii, which I found, and attempted to sketch—thought to be the tomb of Aruns, son of Porsenna—walked slowly back to the inn to cool and dine. . . . Got up a good fire, ‘*ligna super foco large reponens.*’ . . . A flask of Alban wine—ay, the very wine *Horace* drank :—

‘*Est mihi nonum superantis annum
Plenus Albani cadus,*’ &c.

My first day’s journey from Rome has fallen somewhat short of his.

“*Jan. 10th.*—At ten the weather brightens, and the very civil *padrone* has the *cicerone* waiting—a rather ragged specimen of his class, but an intelligent fellow. Off we start up hill, as if about to scale Monte Cavi (Jupiter Latiaris), hid in the clouds ; twenty minutes’ walk, along the road, and then turning off to the left over bare peperino, brings us to the lake. The sudden burst, as you scale the margin of the crater, is very fine ; its

sides rising rather abruptly, and covered with shrubs of various hues of green and brown,—Monte Cavi, Tusculum, Rocca di Papa, the site of Alba Longa faintly visible through the driving scud, with a bold steep spur at the head of the lake, and Castel Gandolfo overhanging at the opposite end, 450 feet above its surface, and the deep dark water rolling before a regular gale of wind. Made a hasty outline, and then struck off, under one of the lips of the crater, to Aricia—inspected the grand viaduct to connect Albano and Aricia by the Nuova Appia Via, thrown over the deep dell which separated them,—a noble modern work. The old Appian winds downward by the tomb of Aruns, and then up to Aricia by a circuit. A rough path down a steep descent to reach it . . . returned to Albano by the road, getting some fine views towards Anxur and Terracina, Monte Giove, &c., and inspecting the volcanic products by the way—peperino and basalt . . . through the gardens of the Villa Doria, past the tomb of Pompey, to my hôtel.

“*Naples, Jan. 12th, 1856.*—I arrived here last evening, safe and well, from Rome, after a thirty hours’ journey, and was off this morning again to Pompeii, whence I have just returned. The last three days have been hard, but very, very interesting—exploring Lake Albano, Aricia, &c., on Thursday morning; through the Pontine Marshes at dead of night; at Terracina about one, and through the Volscian Mountains, lighted by the

stars and *glow-worms*, and towards dawn by peasants going up the mountains and into the woods by torchlight—all very wild and grand—saw a large group of women washing by lamp-light at a large bath in the market-place at Itri—arrived at Mola di Gaeta when morning was faintly breaking, and found all the people astir, and the sea dashing over the sea-wall into the principal street—a very queer scene, which I will describe *viâ voce* if I ever get to — again. Grand mountains till we arrive at the great plain of the Garigliano—had a good look at the ‘*taciturnus amnis*’—drank real Falernian at Santa Agata, with Sinuessa, about a mile off, full in view—crossed the Volturnus, and ate oranges at Capua—and dozed, for very weariness, across the vineyards that extend all the way thence to Naples. Got a capital room, up three pairs, but commanding the N.W. horn of the bay, over which such a gem of a moon was shining. After a deep sleep of some eight hours, I looked upon Naples by daylight, and after a very rapid breakfast, drove off in a light calèche (for *due carlini* = 8d.) to the *Strada ferrata*, for the city of the dead. Such a morning one can hardly hope to see again—a glorious sun and sky,—and the air—it was a luxury to breathe it. It was too gorgeous for the object I had in view, and it was hard to believe that I was walking in temples and theatres, villas and houses, that had been entombed nearly 2,000 years. It is not till you have been wandering in those deserted

streets, sat on the empty benches of the theatre, walked round the arena, and peeped into the vivarium, visited the shop of the apothecary, the shoemaker, and the barber, seen the oven of the baker, the millstones of the miller, the oil-jars, and the amphoræ of the gentlemen ‘well-to-do,’ just where their masters left them—it is not till you have read the inscriptions on the walls, and seen the decorations of the houses, and the ruts in the streets, and steps worn by many feet, and especially a statue, one side of whose face has been kissed away, like St. Peter’s great toe at Rome—that you feel yourself thoroughly under the influence of the *genius loci*. Having wandered over it for about two hours, my fingers itching to pick up fragments of marble scattered here and there as a souvenir of the spot, but in vain, I booked myself for Castelamare; and, with my head full of what I had seen, I found myself careering back to Naples when it was too late to return.

‘Hanc etiam vix, Tityre, duco:
Hic inter densas corylos modo namque gemellos,
Spem gregis, ah! silice in nudâ connixa reliquit.’

“Tell — I saw just such a scene yesterday: the flock before, the *vir gregis* leading, an impudent-looking fellow, and one left behind with her little kid, and two shepherds standing by as if waiting for another.”

But before concluding our notice of travel, we must not omit to speak of *home* travel. It is not necessary for a man to leave the British Isles in

order to enjoy very many of the advantages of travel. Nay, there are those who contend that it is a very foolish thing to go abroad before we have exhausted the treasures of our own country. However this may be, there are doubtless many objects of travel which can be secured within the compass of Great Britain and Ireland.

To the lover of grand and picturesque scenery, we would say, "Have you visited the lakes of Scotland and Ireland, or of Cumberland and Westmoreland? Have you climbed Snowdon, or Ben Nevis, or Helvellyn? No? Then you scarcely deserve to see Mont Blanc or the Alban Hills, or the blue waters of the Genevan Lake." To the lover of architecture—we would appeal to the long list of our cathedrals, and parish churches, and conventual remains, our castles, and halls, and manorial buildings, as furnishing more perfect examples of the gradual development of the art than can be found in any other country. To the geologist—what a noble field of research is open to the student who is content to go no further than the limits of the British Isles! Let him take up, for example, Phillips's "Yorkshire," and make it, as we have done, his travelling companion, and he will soon cease to dream of tufa, or living sulphur, or the marble-quarries of Pentelicus, in the examination of the wonderful features of those scarred and rifted granitic regions to which a single day's railway-travelling will at any time bring him. Or does our weary young man of

business need relaxation after his first half-year's close session on the tall office stool? Let him put one of Mr. Gosse's sea-side books* into his port-manteau, and run down to the Devonshire coast; or, as our own fancy would prompt, run northward to the trout-streams and the mountain heather of Westmoreland and Cumberland—fly-rod and book, sketching implements, and one or two needful volumes, with a strong plaid, strong shoes, and a stock of coarse worsted socks to match (linen and cloth clothes are always present in extravagant profusion), a pocket-compass, and a good map; these are all that he will need for a month's most excellent and entire enjoyment, in a country which if he knows it not, we would recommend to him before the Rhine, having ourselves again and again returned to it with increasing zest and satisfaction. Or again, is not the naturalist or the botanist brought, by an easy stage, (happy man!), into a world of interest so absorbing, that he recks not of the fact, that yonder spire on the horizon marks his village-home, or that yonder diffused atmosphere of distant smoke shrouds the manufacturing town, where he left the murky scene of his daily toil, by train, an hour ago?

O travel—boon most of all to the wearied pedagogue! thou canceller of bitter thoughts and disappointed calculations! most generous usurer of

* Mr. Kingsley's "Glaucus" is a delightful and alluring introduction to the works of the professed naturalist.

hard-won summer holidays!—how full art thou of bright associations to this dull February brain,—how big with July promises of freedom and of mountain air and—silence, which no petulant “quarter-bell” can vex or startle!

Or does our reader think that there are no associations in these islands which will bear comparison, for interest, with those of other lands? Oh, reader, fie upon thee! thou knowest not thine own heart, and the dark films of fancy cloud thy clear eye,—learn “the art of seeing” as thou wouldst any other art, and thy own village will be tenfold dearer to thee; dip for half an hour into the pages of “Our Village,” or of De Quincey’s “Autobiographic Sketches,”* or “The Doctor,” or of William Wordsworth, and thou shalt see—what thou shalt see!

Amongst particulars of preparation for travel, we ought to reckon, if possible, a facility in the handling of pencil and brush, and a definite opinion (the result of much experiment, and subject of course to correction) as to the readiest mode of rendering the scenes or objects of interest which the traveller may wish to record. There is

* “The very names of the ancient hills—Fairfield, Seat Sandal, Helvellyn, Blencathara, Glaramara; the names of the sequestered glens—such as Borrowdale, Martindale, Mardale, Wasdale, and Ennerdale; but, above all, the shy pastoral recesses . . .—these were so many local spells upon me, equally poetic and elevating with the Miltonic names of Valdarno and Vallombrosa.”—Vol. i. p. 228.

a short-hand in sketching, which may serve as a sufficient remembrancer to ourselves; but it is a selfish proceeding, when a man has the time and the ability to make his notes in a language intelligible to his friends. The *desideratum* is the happy combination of form and colour which one sees in the rapid sketches of some true lovers of nature; but it takes much time, even for an artist, to acquire so much of fixed style (this does not imply mannerism) as shall enable him to render what he sees in tolerably plain characters, and most expeditiously, upon his paper or his canvas. As to the value of a well-stocked portfolio; as to the infinite pleasure there is in thereby recalling vivid impressions of happy scenes; as to the faculty of keen and imaginative observation which is acquired by the painter, we need to say—just nothing.

But one word we will say on the facilities which the returned traveller may command for the elucidation of his route to himself, and for the making it plain to others. Besides maps, and plans, and sketches, and those descriptions which consist in an amplification of the few telling words jotted down “on the spot,” we venture to recommend a plan which we have before broached (vol. viii. p. 470 of the *English Journal of Education*):—“You know how hard it is to make boys understand a map or plan on paper, involving as it does a necessarily imperfect representation of varying altitudes of land and water. With a view to

meeting this difficulty, I have adopted the following plan, which, I need scarcely say, is not altogether original. I take a tray, and sprinkling it with sand, lay thereon a sheet of common window-glass for my sea level. I then heap up sand (of different degrees of fineness it might be,) and mould at will, leaving the glass bare to represent water at sea or lake level, or inserting a bit of glass in the sand for water at a higher elevation. . . . Clay, though more permanent, and with other manifest advantages over sand, is dirty, and becomes hard, and is therefore virtually insufficient for the purpose; but a tray of sand might stand on the study-table in any house, and would be always at hand for the elucidation of plans, be the subject what it may—the bit of mountain and lake-country that we admired so much last summer, or the lie of the land about Sebastopol, or the battle of the Lake Thrasymene.”

Visits to the Crystal Palace might be turned to good account with a view to projected travels. Careful study of the various models enables the student to become in a measure acquainted with some of the greater works of antiquity.

On the subject of diaries and note-books, listen to Lord Bacon:—“It is a strange thing, that in sea-voyages, where there is nothing to be seen but sky and sea, men should make diaries; but in land-travel, wherein so much is to be observed, for the most part they omit it, as if chance were fitter to be registered than observation: let diaries,

therefore, be brought in use." But do not be anxious to write much. A few notes, of things *really seen* by one "who does not come to see what can be said or thought about a place, but to see it," and of thoughts which arise naturally on the occasion of the new impression, will be worth pages of matter beaten out of the overtaxed brain. A few real nuggets brought home in the waistcoat-pocket will furnish us with the means of gilding to any extent the silver or baser metals which we have purchased or procured second-hand in the course of our travels. But still, "when a traveller returneth home, . . . in his discourse let him be rather advised in his answers, than forward to tell stories."—(Bacon.)

Above all things, let the traveller "who can see things for himself," beware of a hurried and remorseful habit; let him enjoy simply, and without rule, what he has time to see well, rather than suffer himself to be cheated of his satisfaction by an unseasonable disappointment, and by the ill-bred assumptions of others as to what is or what is not "the only thing worth seeing" in the district he has just been traversing. "There is no occasion for being excessively emulous, or haste-bitten in travelling, any more than in other occupations of life. Let no truly observant man feel the least envious or disconcerted, when he hears others talk familiarly of cities which are dream-land to him. . . . Many of these men never have seen, and never can see, anything as

he can see it. The wise do not hurry without good reason."*

As to prescriptions on the subject of travel, it will be easy for the reader to gather many hints for himself out of books. We particularly recommend the perusal of Bacon's "Essay on Travel;" Mr. Helps's chapters (ix. and xi.) on the same subject in "Companions of my Solitude," a treatise full of that practical wisdom and of that philosophical spirit which the writer has so often contributed to the clearing up of men's misconceptions, and the enhancing of the unappreciated blessings of life; Eustace's "Classical Tour in Italy," as a specimen of a fine old scholarlike style, and as really valuable to the student; Burnet's "Letters, containing an account of what seemed most remarkable in *travelling* through Switzerland, Italy, some parts of Germany, &c., in the Years 1685 and 1686;" Sir F. Palgrave's "Merchant and Friar."

These notices of books we do not attempt to multiply, only for the reason that they might be multiplied indefinitely.

Our object will have been attained, if we prevail upon any of our readers to take up the more vigorous study of modern languages, or to look upon travel with a more intelligent anticipation of its fruits. The present period of the year is one which might fairly be given to preparation of the

* "Companions of my Solitude," chap. xi.

kind we have been suggesting; and the times seem to promise a wider field for the tourist than the last two or three unhappy years have permitted. We trust that nothing may occur to mar these hopeful expectations, but that late negotiations may issue in a general relaxation of those restrictions, which have hitherto tended to discourage foreign travel.

CHAPTER XI.

SOME REMARKS ON THE CULTIVATION OF TASTE.

“ The most important element in the Beautiful is the moral idea . . . consequently, the most important element in taste, and in genius, is the sentiment of moral beauty.”
—*V. Cousin.*

ἐν τῇ αἰσθήσει ἡ κρίσις.—*Arist. Ethic. ii. 8.*

WE are not unaware of the difficulties which must attend even a superficial review of the subject before us. It is one involving deep philosophical considerations, whilst there are scarcely any limits to the variety and multitude of the topics which it embraces. To omit all mention of taste, however, in a volume devoted to the main features of a liberal education, would be to shut our eyes to the influence of beauty upon the human mind, or at least to confess ourselves unable to estimate its legitimate weight. Our design is not to give anything like a *rationale* of the subject, or to enter upon a systematic discussion of its several parts. We cannot even hope to put forward anything like a complete array of inducements to the study of the beautiful and the cultivation of the imaginative faculty. This would require a knowledge of art and a degree of taste and philosophical acumen to which we lay no claim;

such discussion, moreover, would of itself exceed the limits of a volume. What we do propose, is to offer some suggestions which may serve to give direction to early studies, on subjects connected with taste. It is to the ethical aspect of this enquiry that we desire mainly to give prominence. This, indeed, is the point most needful to determine in calculating the bearing and position of art in relation to other subjects of education. We proceed to enquire, then, how far refinement in taste and the cultivation of the imagination conduce to the perfection of the higher mental discipline; in other words, under what conditions and limitations it is safe for a young man to devote his attention to the study of art.

The fact that we are endeavouring to exhibit the outlines of a scheme of mental discipline, would oblige us to take, perhaps, too severe and exclusive a view of our subject, and to submit it to a test which would in itself alone be insufficient. The domain of imagination is commonly regarded as a land of liberty, and the attempt to impose any terms whatever, as the mean of naturalization within its borders, would be resisted with jealous warmth, doubtless, by some.* We do not purpose to confine our remarks to the severer aspect of the question, or extend them beyond what is

* "Ingenium miserâ quia fortunatius arte
Credidit, et excludit sanos Helicone Poëtas
Democritus," &c.—*Hor. de Arte Poet.* 295.

needful to put the subject on a true and unassailable footing. By freely stating what we feel sure all lovers of art would accept as the condition of its legitimate pursuit, we shall not forfeit the claim to greater freedom of remark.

Let us be careful first to define, as far as may be, the exact disciplinal value of a cultivated taste in relation to the corresponding cultivation of the other faculties. Here, then, we must assume, that when we speak of taste, in relation to the Fine Arts, we allude to something which has a definite meaning in our reader's mind. We are not bold enough to attempt to give a new definition of so subtle, and in the judgment of some, perhaps, so capricious a thing as taste, but prefer rather to adopt the following, as being sufficient for our present purpose :—

“What we call *taste*,” says Jones of Nayland, “in the metaphorical sense of the word, is that faculty by which we distinguish beauty and excellence in the works of art; as the palate distinguishes what is pleasant in meat and drink. This latter faculty is natural; the former, so far as it signifies judgment, is the result of education and experience, and can be found only in a cultivated mind.”

Whatever it may be understood, in its various differences of acceptation, to mean, it doubtless involves a certain condition of the critical faculty. Refinement of the taste implies a maturing and sharpening of the powers of judgment, and a gradual widening of the basis upon which its opera-

tions are conducted. Whether taste be in itself and in its origin a natural gift, whether it be altogether denied to some while it is possessed by others in a state of original perfection—this is a question with which we do not meddle. We contend, that, in so far as it is capable of cultivation, it depends for its growth upon a corresponding activity of mind, in relation to the subject matter of which it is cognizant. This may seem to imply no more than that, as taste is confessedly an attribute of the reasoning faculty or the understanding, it grows with its growth and strengthens with its strength. Even so; but that is not the view of taste which is implied in the notion of those who would claim for it a *status* superior to and independent of the colder region of intellect, and who would subject it only to the arbitrary and self-regulated conditions of its own consciousness,—who would claim it as an exclusive attribute of genius, akin to the creative genius of poet, or painter, or sculptor. We need scarcely say that much of the affectation and arrogance, which accompanies the want of true taste, has its origin in absurd individual misconceptions of this character. We mention such, only to reject them as unworthy of anything like a true estimate of taste.

Doubtless there is such a thing as the instinctive judgment of high genius—that *τέχνη ἀρεχνος* which is here and there met with in the world; but this proves only that taste admits of various modes of development, from that in which the successive

stages of its growth are distinctly observable to that in which such symptoms are scarcely traceable. Whether the former of these conditions be only a faltering and abnormal exhibition of that which is seen in its true character only in the genius of intuition, is an interesting question, but it does not affect the assumption, that taste is capable of cultivation and refinement.

In claiming for taste a connection with the active exercise of intellect, we separate it off sharply from *dilettanteism*, and from that desultory state which would enfeeble the mind and lay the subject of taste open to grave moral objections. It is in virtue, therefore, of its strict amenability to the rules which apply to other studies, that we claim for it a distinct disciplinal value.

The refinement of the critical faculty is doubtless the result of a combination of influences. The power of interpreting impressions produced upon the senses by the contemplation of external objects, in a language intelligible to the mind itself, is not a simple matter.* Before proper discipline has

* The power of interpreting such impressions in a language intelligible to *other minds* is quite another thing. It is a *singular* gift—far rarer than the taste which simply “appreciates,” or the “ardent sympathy” of enthusiasm, which is too often mistaken for inspiration. “The stimulus which impels a young or inexperienced fancy to expression is a very different thing from that thorough realization of a great action or stirring incident, which alone enables one mind to imprint its own impressions in sharp and vigorous outline on another.”—*Article on “Poetry of the Past Year.”—Christian Remembrancer, April, 1856.*

been exerted, the balance necessary to be established between the operation of the senses and of the mind is imperfect. The mind is liable to be imposed upon until its jurisdiction is fairly established. When the judgment too readily assents to the appeal of the senses, the result is commonly an undue arrogation of authority, without anything like ground for such confidence. The man of confident, as well as hasty judgment, in matters of taste, is little likely to succeed in the attempt really to cultivate and refine his powers.

We contend that there must be a patient and unassuming spirit of beginning at the beginning, in this as in every other matter appertaining to education. The critical faculty in man is one which requires most time to mature, and will least of all bear to be precipitated into maturity, inasmuch as it is the business of this faculty to pronounce, as well as to form, judgments on matters of taste. There may well be a certain deliberativeness and hesitancy about the development of powers so large, and which require so little encouragement. Time and pains bestowed upon the several degrees in their attainment will, after all, seem to be most valuably bestowed.

The habit of *accurate observation*, then, will lie at the foundation of that growth of the critical faculty, which we have described as complex in its nature. How does the critical faculty develop itself out of this origin, and where does the complexity in its character begin?

In talking this part of our subject over with a friend for whose taste we have a deep respect, we obtained the following account of his experience, which we think of value and of greater interest than an entirely abstract answer to the question proposed.

“ I owe the early growth of my taste,” he said, “ to my boyish familiarity with the noble church of my native town—a gem of architectural beauty and interest; and this not in the way of sentimental influences such as are commonly ascribed to what is old and historical, but in a practical matter-of-fact fashion. The moment I began really to *observe*, I set to work to sketch portions of the church, the ruined chapter-house, the mouldings, the decorated windows, but particularly the altartombs, with their recumbent effigies of Crusaders. My object was to produce *exact copies* of the different objects which attracted me. I bestowed the most minute attention upon details, was never tired of my work, but again and again drew from the same models; at last I began to *study* what I had so often reproduced, and with more careful study came a certain intelligence of *judgment* in relation to these various objects. I set to work to ascertain their historical and architectural value, and finding this to be high, I carried with me some fastidiousness and boyish jealousy into my observation of the remains of other ancient buildings. I began to compare styles, and to acquire an appreciation of minute differences in the cha-

racteristic features of various periods. The critical faculty had started all at once into vigorous life, without my being conscious of so high-sounding an acquisition. This very want of consciousness favoured the growth of a *quality of judgment* which I afterwards recognized and acknowledged as *cultivated taste*. But first in order, I repeat, was the dogged and accurate devotion to details in the objects with which I had been so long familiar; this was the first step in the analysis of those vague impressions which so far had manifested themselves only in an undefined regard for the old church—the first spelling out of the charm which constituted its attractions. Then, when I had well-nigh wearied myself with the effort to acquire the power of accurate rendering, the interest began to assume a more intelligent and complex character. There was an unskilful and imperfect balancing of many considerations, such as I have described. As this effort became more continuous and the adjustment of the balance a matter of greater nicety, judgment developed into taste, and an intuitive faculty—or rather what was really the result of discipline, but what, from having become habitual, seemed to bear the semblance of intuition—was the result. This was the case, at the same time, with other objects of study—coins and the like. This I conceive to be the history of the little that I possess in the way of taste.”

This account our experience endorses as a true analysis. When the growth of taste has advanced

thus far, how may we describe its further progress? Being what we have described it, we believe that it assumes steadiness and breadth, in proportion as knowledge increases. The larger the grounds which are presented to the observation of the critical faculty,—the more sound and precise the acquaintance with the facts which form the subject matter of judgment, the more likely the taste is to gather strength and delicacy of action. Here, however, come in other considerations; the analytical process soon claims assistance from the synthetical. The desire for system—for order in the mass of evidence examined, in the various objects which have been subjected to analysis—the discrimination of principles only half separated from a perplexing *substratum* of facts; these all lead the mind on to philosophical considerations and to its severest labour. The great desire is for simplicity and for a proper adjustment and subordination of principles; the mind begins to see that in all beauty and grandeur of conception the element of simplicity is paramount. It is here, then, that we witness the most frequent failure in studies connected with taste, a failure incident to the difficulties of this stage of the progress, and due to the fact, that, whilst there are many men capable of fulfilling the conditions of the study thus far, there are few possessed of a philosophic appreciation of first principles—few who can discern the unity which reigns amid the varied and complex forms in which beauty is presented to the

mind—few who can, in the words of an old friend's Latin prize poem at Oxford,—

“*Multiplicem rerum cognoscere simplicitatem.*”

But just in proportion as the study increases in difficulty does it furnish ground for the legitimate discipline of the higher mental faculties. It is to be observed, that we have in some measure subjected the domain of imagination to the jurisdiction of intellect; by which we do not mean that the poet or the painter is to proceed upon the idea that his fancy must wear the bridle and the bit of the logical *regimen*,* but only that the student, in dealing with the works of poet, or painter, or musician, may bring a severe and well-accredited test to bear upon them. Nor, again, would we be understood to mean that a high condition of the critical faculty is all that is needful to the critic of taste, but only, indeed, that, with all his other qualifications, he must be a man of practised logical acumen, exercised in nice distinctions, and skilled in the difficult process of simplifying and discerning the proportionate value of the subject-matter of his studies. This is the view of the matter which commends itself to our present consideration, and we think we have said enough to show that those studies which contribute to the cultivation of the taste are neither in themselves dangerous nor calculated to enfeeble the intellect of the student;

* “*Dabitur licentia sumpta pudenter.*”—*Hor. de Art. Poet.* 51.

on the contrary, that they are, under certain conditions, subsidiary to the severest mental discipline, and in all cases most desirable as a check upon the imagination.

And here we may be permitted to call attention to a tendency, in the poetry of the day, to disregard those considerations, which we would thus associate with works of the imagination ; that is, a tendency to carelessness and to a neglect of the fixed rules of art, as well as to downright slovenliness of execution.* By fixed rules, we mean those requirements, of choice as to subject, and as to care in carrying out such definite aim, which cannot be regarded as arbitrary ; such conditions, for example, as answer to the choice of subject and propriety of treatment in the painter, and which cannot be violated without manifest disregard of the principles of art.† Perhaps the most convincing evidence of the faults to which we allude,

* " Vos, ô

Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Perfectum decies non castigavit ad unguem."

Ib. 291—295.

† We nowadays hear the same assumption which Horace heard and answered :—

" Pictoribus atque Poëtis

Quidlibet audendi semper fuit æqua potestas.

Scimus, et hanc veniam petimusque damusque vicissim :
Sed non ut placidis coëant immitia, non ut," &c.

Ib. 9—12.

" Sed in vitium libertas excidit, et vim

Dignam lege regi : lex est accepta."—*Ib.* 282—284.

and of the necessity for discipline in those who would influence and refine the taste of their fellow-men, is the absence of simplicity and the consequent absence of charm, in their poems as a whole.

A good illustration of some of the foregoing remarks may be drawn from the subject of music. Now we would not deny that there are some persons who possess musical taste of a high order without having anything like a scientific knowledge of the subject; but this is not to allow that such natural gifts are incapable of cultivation and refinement. Acquaintance with the principles of harmony will invest the critical qualities of high natural taste with the right and with the power of maintaining judgments, on subjects of taste, which, it may be, owe their origin to genius alone. Science is, with such gifted persons, nothing but the *rationale* or philosophic rendering into system of their impressions, each on its own basis, and in its relation to other parts of a laboriously-defined and well-considered scheme.

Most people have something for which they claim the name of musical taste, but few are in the way of ever cultivating or refining their judgment. There are few who subject their love of music to anything like a studious discipline. It is true that the common mode of teaching music is, too often, so little calculated to affect the taste or to inform the judgment, that it becomes little else than a more or less elaborate schooling of the fingers or the voice. But this is not what we

mean by the cultivation of the musical faculty, and we would predict disappointment, as the natural result of this system, in the case of those who take it up with any but the very commonest expectations. On the other hand, there is a pursuit of music which, we are assured, would yield the most abundant return to the student. This consists in that very same study of the first principles or grammar of the science, which we have spoken of as characteristic of all study which is designed to elevate the critical faculty. It consists in an analysis of harmony, which is, to the scholar in music, what the study of the axioms and postulates of geometry is to one just opening Euclid, or the scheme of opposition to one commencing logic.*

And going on to speak of a kindred subject—painting; there is here, likewise, a foundation study of elements, or simple truths, in a certain application of which lies the art of successful colouring and delineation, and all the mechanical power of the highest artist. What it is which makes him great in his work, we shall see presently. But speaking merely of the external appliances of art, the great painter will almost certainly be a man of great natural genius for form, or colour, or

* We borrow this notion, in respect of musical learning from a friend who has studied the first principles of the science with the most remarkable success, and to whom the knowledge thus acquired has proved an invaluable resource, as enabling him to give correct and ready expression to his own conceptions in music.

arrangement. And yet how close an apprenticeship to nature, to the study of anatomy, to the practice of chiaroscuro, &c., do really great painters and sculptors invariably serve ! How laboriously do we find, from time to time, men of the highest genius, in all the several arts, striving after the perfection of an ideal which they alone have the power to realize in their imagination ! How do the numerous studies of great artists, which have come down to us, attest this ! What a strange tale do the MSS. of great poets sometimes tell us of the most laborious and gradual finish ! How does the extraordinary care bestowed by our great singers and musicians upon the study and practice of their compositions witness the same !

People of ordinary musical cultivation may be content to gain some insight into the mysteries of the art through the medium of analogy and familiar illustration. We hear professors speak of the *grammatical correctness* of musical compositions, and, beyond this, of style, and character, and depth. Now, the analogy conveyed in the use of these terms may teach us that, to those who are ignorant of the principles of harmony, musical excellence is a thing of uncertain appreciation. It is true that we may know something of a language without being accurately acquainted with its grammar, but we know that the *degree* of our acquaintance with it depends upon our familiarity with its accidence and its syntax. Now, in the case of a person speaking his own language, this

grammatical knowledge has become, in a measure, instinctive. Just so is it with high musical cultivation, with those whose natural genius has been disciplined into a kind of second nature, who can think and render their thoughts into musical expression with the same ease with which the poet or the philosopher employs language, or the painter and sculptor their respective media of expression. If it be difficult for us under any circumstances to grasp the full meaning of the musical composer,—for this reason, that we are ignorant of the significance of the language which he employs, or at any rate not familiar with it,—then it would seem that the only means of sharpening our intelligence is to devote definite pains to the study of the principles or grammar of the art, the rules of its construction, and its prosody. Just so is it with painting. Those who have possessed themselves of *no* nucleus of growth, *no* knowledge of the ascertained principles of the art, are not in the way of carrying on the cultivation of their taste in any certain or systematic manner.

The restricted aim with which we approach this interesting subject obliges us to a severer view than we should otherwise take of it. We do not dwell upon that love of nature and that keen faculty of observation, which is the sole and unconscious discipline of many a delicate judgment in matters of taste. We do not attempt to number those unseen and untraceable influences which kindle genius and invest men with an unpatented nobility of mind. We shall presently, indeed, confess, that we have

good reason for not venturing to educe more than a few simple rules, or to lay down a law which is, to a great degree, unwritten. The principles of taste, in the world, like the rules of logic, have a tacit existence, are tacitly violated or observed. The scheme of taste is to be gathered from the acclamation of the most cultivated of all time—not from the writings of any man, or any body of men, of any one age or interest. How men enter into the mysteries of this scheme is not to be told. The imagination is not an outlaw to the scheme of man's intelligence, but it is a lawless element, and too subtle to be reduced to uniform allegiance.

We have been considering how some aid may be given in this branch of education—what labour will, at any rate, not be fruitless, even if it should fail of influencing the taste so directly as might be desired. Accurate and elementary study of an art may grow into a scientific and philosophic instinct; it cannot cramp genius; it will improve and discipline talent; it will repay the most unpoetical mind in the hard coin of method and precision.

As some guide to the formation of judgment in relation to the fine arts, we may remark, that the aim or scope of the artist must first be considered, then the nature of the means by which that aim is sought to be attained. The different styles of poetry, painting, music, &c., answer to one another. There are many *poets* in conception and in appreciation of the aims of art, but few in execution.

Poet is a generic term. There are poet-painters,

and painters who have no taste or sense of beauty: in some there is no such element as imagination; in others this faculty is powerful, but undisciplined. What noble intellectual ruins attest the worth of discipline and the cost at which it is slighted! * How many have the command of almost indefinite natural resources—how few have that element of genius which consists in perseverance!

A great principle of beauty and interest is conveyed in the ancient paradox, *πλέον ἡμῖν παντός*.†

* “Vis consilii expers mole ruit sua.”—*Hor. Od.*

† The following lines, by an Oxford friend, suggested some of the thoughts which follow.

“*Νήπιοι οὐκ ἴσασιν ὅσῳ πλέον ἡμῖν παντός.*”

“Knowest not how far the half exceeds the whole?”

Oh! mystic words of old the poet sung:—

Strange words, ill welcome to the selfish soul;

Yet from profoundest, holiest lore they sprung,

And thoughts beyond the reach of mortal tongue:

Yet true,—ay wondrous true their deep intent,

Even from the cold frail heart winning no feign'd assent.

“Half more than all!” Oh! hast thou never stood

Alone at eve on some high mountain crest,

And gazing fondly o'er the empurpled flood,

Where sank the fiery monarch of the west,

Hast thou not felt how narrow thy poor breast,

And long'd to bid some kindred spirit share

The glories too divine for thee alone to bear?

Or lived great spirit ever, heaven-taught,

Who, framing some grand image in his heart,

Endured to keep untold the o'erwhelming thought,

Nor strove his dear won treasure to impart

Through sculptor's, painter's, or through poet's art?

Oh! mighty thoughts, like mighty joy or grief,

Burst the o'erburden'd soul that finds not such relief.

The imagery of poets and painters of the higher class will be found to embody it, and is worthy of

“ Half more than all ! ” Oh ! did'st thou never note
 How lovelier far than noonday's brightest gleam
 The fairy shades at morn or eve that float ?
 And is not aye the poet's fondest theme
 The bud half-blown, and crescent Cynthia's beam ?
 Add not to beauty's charms a double grace [face,
 The jealous locks that screen some blushing maiden's

Or say, fond heart, when earth can yield no more
 The mortal half of one who own'd thy love,
 Clings not affection closer than before
 To the undying spirit stored above ?
 The gloomiest hour the dawn of bliss may prove.
 No ill to man without its good is given ;
 And years of woe on earth may win a life in Heaven.

“ Half more than all ! ” Nay ! ask the gentle Bride,
 Ask the true heart that claims her for his own,
 If e'er they sail'd o'er love's pure boundless tide,
 If e'er the depths of joy and peace were known,
 Till self forgot to live as self alone,
 And sharing the deep treasures of the breast,
 Found by the generous gift itself how doubly bless'd.

Smooth words :—Yet hard, sweet sister, 'tis to learn
 How I should gain by losing half thy care ;
 By missing thy bright face at each return,
 And thinking, “ Oh ! my — — — wert thou there
 In converse sweet to take thy wonted share,—
 To all my schemes and tales, each hope or fear,
 Ready to lend a woman's and a sister's ear.”

Yet idly wisdom's warnings have I heard
 If I refuse to heed the sage old bard,
 Nor treasure in my heart that golden word,—
 “ Too fond desires—Oh ! Lesson kind though hard,—
 Mortal, restrain : thy loss is thy reward :
 For, long as earth's imperfect ages roll,
 For feeble human hearts the half excels the whole.”

careful study, under this suggestion. Horace's

“ Sæpius ventis agitatur ingens
Pinus ; et celsæ graviore casu
Decidunt turres, feriuntque summos
Fulgura montes”—

is an example of that power of genius which consists in the ability to refrain from a perfect delineation, and to leave to imagination just that half of the picture on which it will dwell with most delight. This unexpressed, but implied world of beauty, is that in which the poet himself, and all who share in his creative genius, find the most varied occupation of their fancy and thought. It is a legitimate and graceful application of the *omne ignotum pro magnifico*,—a principle which goes far to interpret man's awe of the mysterious beauty of nature. In the lines which we have just quoted there is room left, in the suppressed member of the comparison, for an array of beautiful images, each varying with the mind and imagination and poetic power of the reader. Indeed, this is an example of what we often find ourselves compelled to confess, in translating poets into another language, viz., that poet alone can worthily render poet, that one stanza of Horace would sometimes tax the genius of Coleridge, and Wordsworth, and Byron, could we summon them to the rescue ; *e. g.* this,—

“ Quà pinus ingens albaque populus
Umbram hospitalem consociare amant

Ramis; et obliquo laborat

Lympha fugax trepidare rivo."*—*Hor. Od. ii. 3.*

Here is a perfect picture sketched by the poet *from nature*; the stream is before our eyes—but the English words to express it! These may be found in the like pictures of our own true poets, but they are coy of showing themselves to a translator. Mr. Tennyson's "Brook" may help us; but Horace's "winds about, and in and out," within the compass of six words. By the way, it would be excellent practice to follow out some of these undesigned coincidences of poetic delineation, and bring them into conjunction, side by side. This is what is, of course, done by the ingenious illustrators of poets, but we commend it as a definite exercise in the cultivation of taste. What we must remember particularly is, that, although the painter will study all the features and lineaments of nature, and although he will multiply studies of daguerreotype minuteness of detail *for his own use*, yet a great landscape even is never a mere representation of what has been presented to his eye in nature. True to nature it

* "This is true poetic description, in which, while the poet appears only to express a docile reciprocity of what nature bestows, he gives back, to be blended with it, both his own emotion and the light which a poet's imagination creates."—*Prof. Reed on Byron's description of Lake Leman.*

We venture to add from Pindar—

"Ἀστὴρ ἀρίζηλος, ἀλαθινὸν
'Ἄνδρι φέγγος."

is, but there has been much intervening study and reflection, much exercise of the imagination, much elevating, chastening, and refinement of its suggestions, before the picture comes to be what we may see it in one corner or another of our great Academy Exhibition. Turner possessed this power to a greater extent, perhaps, than any other painter of modern times ; he could record in his mind the characteristic elements of a picture, *i. e.* of a particular concurrence of picturesque circumstances, (*e. g.* in the neglected region of cloud-land,) with wonderful fidelity ; we allude now to all but his very latest pictures. This is abundantly shown in Mr. Ruskin's first volume of *Modern Painters*.

“The distinction between nature and art, that is, between real and ideal beauty, is the same which separates taste from genius. Art is nature destroyed and re-constructed. Genius is taste no longer as the appreciator of natural beauty, but the creator of beauty ideal and superior to the former.

“Taste appreciates : it is the moral in humanity in the presence of the moral in nature ; it decides whether the natural symbol is in accordance with the moral idea. Genius does more than this, it creates. Genius contains the same elements as taste, but in a higher degree ; genius, by reason, apprehends unity more thoroughly ; by the faculty of representation, it retraces more vividly the different parts of an object ; lastly, by the sentiment, or love, it not only distinguishes the moral idea,

it reveres it, aspires to this ideal, which it detaches as much as possible from nature ; it etherealizes the forms of matter, and takes away all that can obstruct the idea. Taste reposes tranquilly in the contemplation of the beautiful in nature ; genius rends and re-constructs nature, in order to make it more like the idea. . . . Genius destroys nature while it reveres it, and then restores it more pure and more like the moral idea graven upon it by the hand of God ; thus the marks of genius are destruction and creation. . . . Thus the artist who, seriously regarding nature, should be satisfied to copy it faithfully, would fall from the rank of an artist, to that of a mechanic. I see that this portrait very exactly represents such a person, but there is no ideal there, the work is not by an artist. This decision condemns the whole school of painting, of sculpture, or of music, which does not conceive of nature as symbolic, and which does not consecrate art to the discovery of symbols, the most pure and the most expressive of moral ideas. If art has for its great purpose the picturing forth of moral beauty, the result is that it excites in other minds the sentiment of the beautiful which the artist possesses.*

Such is Victor Cousin's view of the difference between taste and genius, and of the true end of art. We may go on to say that nature is in one

* "The Philosophy of the Beautiful," by Victor Cousin, chapter viii. Translated by J. C. Daniel. (Pickering, 1848.)

sense the perfection of art. True, man has done what he could to mar the several features of that perfection which characterized the work of the Supreme Artificer. It is the mission of art to impress upon fragments of nature that recovered image of perfect beauty which belongs to creation. Genius recovers ; art applies, with a spiritual and ethical design and power in the act.

In our earlier discussion of taste we have spoken of it in its elements, and in the light of those active qualities of mind with which it is connected. It is a principle of repose in itself, but the way thereto leads through a discipline of active powers, and a replenishment of mental resources. To this view of it our design, as we before remarked, obliges us. "We perceive," says Cousin, "how many conditions are put upon the artist, and we should be dismayed at them if we did not know the number of qualities that Cicero demands for an orator. It is not only necessary that the artist cultivate his reason, his representative faculty, and his sentiment of the beautiful ; he is also bound not to neglect the material procedure of his art. In fact, he ought not only to contemplate beauty, but to express it objectively. . . . The artist, in handling matter, makes it give forth the spiritual, whether he employs words, sounds, lines, or colours. Words are the matter of the poet, as sounds are of the musician, as lines are of the architect and of the statuary, and as colours are the matter of the painter. . . . In vain do you mix colours, do you

combine sounds, do you arrange lines, if you do not make them *express* something. If you do not know how to work with matter you can never unfold your ideas. . . . Form and idea, the physical and the moral, the real and the ideal, are the two aspects of art—are the two poles which the artist should touch."

In proof of the distinctive character of true art we may speak of photography. Photography has a high service to render, but it is not high art; and we mistake its character and its use if we expect from it more than it is qualified to yield. There is no place for spiritual or moral influences in the disposition of the subject. Its portraits seldom please us. They lack ideal (and so far real truth of) character. We have the features conveyed to us, but those features are not the portrait of him whom we know or love as our friend, of him whom we know to be kind, or intellectual, or good, and whose face expresses so much, on every occasion, perhaps, but that unfortunate one on which "the subject" is submitted to the momentary but confounding influence of dazzling light. There is none of that genial influence which resides in the eye and manner of the true artist, and which is calculated to call into expression the highest and best nature of the man. To this expression the genius of the artist can give life and endurance, through the free and conscious medium of true art, whether that art be painting or sculpture; whilst, at the best, the artificial medium of

photography must be content with one fixed, and that, by a thousand chances, not an ideal or characteristic expression.

The assertion that photographic portraits will never displace the high art of the painter is a true one, but it is untrue seriously to allege as the reason for this the humorous *on dit* of an academician, that "Photography cannot flatter." There is a part for the artist to play in the exhibition of human character which is *spiritual*, and partakes of mind, of genius. An inanimate process will never accomplish what is a prerogative of mind as distinct from matter. The light of the sun will never kindle what the fire of genius alone can create and animate. Genius contemplates, arranges, grasps the multiform unity of nature; and living art expresses that unity in a true but complex ideal—taste accepts and admires the finished work; and so, then, the difference between true art as the work of genius and the dead, cold art which is merely artificial, is in *expression*,—as the sign of all that is involved in the previous processes of mind, and as the adequate manifestation and result of these processes in their highest and most suggestive form to the world. In studying the composition of pictures, or sculpture, or poetry, we try to find out this *ars celata* of the artist, and this is a step in cultivation of the taste, not taste itself, but the process qualifying us for its exercise. In this work we analyze, and construct, and complete, rendering the other half, corresponding to

the artist's expressed half, according to our several powers and aptness for the task.

And now, then, we may go on to speak of one office of photography, which exalts it to the dignity of an assistant to genius and taste—as the faithful servant of genius, as the convenient ally of taste. It is not in representing living nature in her fitfulness of feature—to this it is not equal—but in copying for us the completed works of great painters, and sculptors, and architects in their exactness (saving colour in the case of painting),—in presenting us with a delineation more accurate, and so fitter for the purposes of study, than any other, that its peculiar value lies.

We have before us beautiful photographic copies of the “Transfiguration” of Raphael, and the “Apollo Belvidere.” Each of them is, to a sufficient extent, a faithful representation of the original, so far at least as form and expression are concerned. Each is a *perfect study*, we might almost say an education, in the branch of art which it represents. We will quote a passage from Cousin, in which he gives us Winkelmann's analysis of the latter of these great works. It will explain what is meant by the creative genius of *expression*, as beautifully summed up in the writer's few words of criticism upon the great antiquary's judgment; whilst the analysis itself affords an example of that genius, akin to the creative genius of the artist, of which we have before spoken. “Place yourself before the statue of Apollo, and observe

attentively what strikes you in this master-piece. Winkelmann—who was not a metaphysician, but an artist, who was gifted with the highest genius, and who understood the procedure of art—Winkelmann has made an analysis of the Apollo. It is interesting to study this analysis, and perceive by it how physical is blended with spiritual beauty. That which first of all struck Winkelmann was the character of nobleness, pride, and divinity impressed upon every line of the statue. The forehead is that of Jove, whence sprang the goddess of wisdom ; it is unchangeably calm : indignation swells the nostrils ; scorn rests upon the lips ; the attitude of the body, the arms and feet, all proclaim the vanquisher of Python. The tranquil and disdainful joy felt in triumphing over a contemptible enemy, the delight of victory, the slight effort that victory has cost,—these shone forth upon the eyes of Winkelmann from the glorious statue. The analysis of this artist is a hymn to spiritual beauty, but, strange to say, he has not perceived it ; he has not seen that all that beauty, whose traits he has collected with such affection, is but the manifestation of an internal beauty, that it was incorporeal beauty which shone through its veil ; in a word, that the beauty of the Apollo Belvidere can be summed up in the word Expression.

“ Let us pass now from a cold and inanimate statue to a living, real man. We shall find that the physical can be beautiful only on the condition that it be subservient to moral beauty. . . . it

is not the outline of matter, in regard to pure surface and form, that receives the impress of sublimity; it is matter vivid, alive, that is, expressive matter, matter exhibiting mind throwing aside its enshrouding veil."

For the value of the contrast between the expression of two of the high arts in relation to the same ideal, we quote Byron's lines on the Apollo—

"Or view the lord of the unerring bow,
The god of life, and poesy, and light;
The sun in human limbs array'd, and brow
All radiant from his triumph in the fight;
The shaft hath just been shot—the arrow bright
With an immortal's vengeance; in his eye
And nostril beautiful disdain, and might,
And majesty, flash their full lightnings by,
Developing, in that one glance, the deity.

"But in his delicate form—a dream of love,
Shaped by some solitary nymph, whose breast
Long'd for a deathless lover from above,
And madden'd in that vision—are express'd
All that ideal beauty ever bless'd,
The mind within it most unearthly mood,
When each conception was a heavenly guest—
A ray of immortality; and stood,
Starlike, around, until they gather'd to a god!"

Childe Harold, canto iv.

For the same contrast in relation to painting and poetry, take Mrs. Sigourney's noble description of Leonardo da Vinci's "Last Supper."

Again, compare with the famous statue of "The Dying Gladiator," Byron's picture of the same incident, as drawn in the following "wondrous words of simple English :"—

" I see before me the gladiator lie :
 He leans upon his hand—his manly brow
 Consents to death, but conquers agony,
 And his droop'd head sinks gradually low—
 And through his side the last drops, ebbing slow
 From the red gash, fall heavy, one by one,
 Like the first of a thunder-shower ; and now
 The arena swims around him—he is gone,
 Ere ceased the inhuman shout which hail'd the wretch
 who won.

" He heard it, but he heeded not—his eyes
 Were with his heart, and that was far away ;
 He reck'd not of the life he lost, nor prize.
 But where his rude hut by the Danube lay,
 There were his young barbarians all at play,
 There was their Dacian mother—he, their sire,
 Butcher'd to make a Roman holiday—
 All this rush'd with his blood—shall he expire,
 And unavenged ? Arise ! ye Goths, and glut your ire !"
Childe Harold, canto iv.

To this quotation we would gladly append, if space allowed, Professor Reed's analysis. It is to be found in the 9th chapter of his "English Literature from Chaucer to Tennyson ;" a chapter to which we would entreat the attention of every reader of Byron.*

The criticism of genius upon genius presents a legitimate and fruitful field for the cultivation of the taste.† The critical faculty is carried forward

* See also "Jeffrey's Essays" (collected out of the *Edinburgh Review*), pp. 414—416, on "the unhappy tendency of his writings," and "the peculiarity of their corrupting influence."

† Mr. Ruskin's commentary (in the *Times*) on certain

and refined, if, at the same time, it sufficiently asserts its own independence. A growing fondness for art, along with a discrimination of the true value of criticism upon works of art, is a symptom of strength in taste. A dogmatic tone in relation to art, may be symptomatic either of extreme enthusiasm or of narrowness of mind. It is unfavourable to the growth of taste. After all, we must, in some degree, defer to the venerable canon,—

“De gustibus non est disputandum.”

Let every criticism be well tested by comparison with the object of such criticism, before the sentence be accepted as just. It is a misfortune to us to read a critique upon works of art, before seeing them for ourselves. It insensibly warps our judgment; and if its tone be satirical, the result is painful, as well as hurtful to our freedom of thought. Read *after* such view, critiques are most valuable. Our journals now abound in clever analysis of art, and in criticism which, if not always fair, at least affords matter for careful discrimination. We are presented with an incidental statement of principles, which could hardly under any other circumstances be educed. We have the opportunity of learning and comparing the impressions of others with our own, and com-

pictures by Hunt, a year or two ago, was most interesting. So also his subsequent “Notes,” particularly those of the present year.

parison is an important element in intellectual growth, as well as in the cultivation of taste.

We had purposed to speak of sacred art, and to discuss some further points of importance, in relation to the influence of art studies ; but want of space brings this chapter abruptly to an end. We must therefore be satisfied with having offered some imperfect suggestions upon a subject of deep interest.

CHAPTER XII.

CONCLUDING REMARKS.

“For she is a treasure unto men that never faileth : which they that use become the friends of God, being commended for the gifts that come from learning.”—*Wisdom of Solomon*, vii. 14.

WE have now considered the disciplinal character of the studies which form the basis of a liberal education. It remains for us to say something of those qualities of mind which we desire to recommend, apart from the subject-matter through which they are commonly cultivated ; in other words—of results, as distinct from processes. We have taken it for granted, that “it is most desirable that every Englishman, who has enjoyed the boon of a liberal education, should think clearly, express himself strongly and readily, have so much relish for beauty in style as to render him capable of appreciating the master works of our literature, and the best productions of his contemporaries—that, when called upon, he should be able to take an intelligent part in the secular or spiritual questions of the day—that, in short, he should at least possess the defensive ar-

mour of cool judgment, ready ratiocination, and a well stored memory." *

These are qualities which will at once be recognized as the best products of education. We contend, moreover, that they are within the reach of all, who, having had the advantage of fair school training, are willing to submit to a system of mental discipline, as the means of further progress.

The man of business, it is true, may have no opportunity of making direct use of his classical learning, but the faculty which this kind of training serves so well to discipline, will be found to be invaluable. Accuracy and depth are not the results of extensive reading, but of regular and systematic study. Nothing will so readily confer these qualities as familiarity with that province of learning in which the mind is constantly exercised in nice philosophical and logical distinctions—in the application of difficult laws and rules, and in the induction of very varied examples. There is no better training for the memory than amid the anomalies of a highly inflected language, and the manifold usages of a carefully elaborated syntax. The same practical judgment which enabled the youth to determine the exact Latin or Greek equivalent for some expressive sentence in English, will show itself to the full-grown man in another and a higher form. For instance, it will enable him to measure

* Saturday Review, May 10, 1856, p. 42.

more exactly the terms in which he may have to define some complicated professional or commercial conditions ; it will give him the power of tracing the logical value of the language he employs ; it will make him capable of expressing himself fearlessly, and with an instinctive correctness and precision of style.

It is true that many men are in bondage in this particular, having never acquired the power of which we are speaking ; but it is because they have failed to reap the proper fruits of classical discipline, and not because the system itself is defective. "The habits acquired by scholarship," says the reviewer above quoted—"accuracy, observation, decision of doubts—embody themselves in our practical life, and are the more valuable on that account." There are few occasions on which the man, who has made himself in youth an accurate scholar, will not find himself peculiarly fitted for the discharge of his duties.

But we have not confined the student to classical learning. We have shown that scientific training, whether under the form of mathematical or logical method, is calculated more or less fully to discipline the mind, and to fit it for the active duties of life. To the latter of these we have attributed the greatest value, as an instrument for the training of the *whole* mind. Mathematical learning gives precision, and is needful by way of discipline—to strengthen the reasoning powers, and to impart to the mind "that unremitting at-

tention, which, when it once becomes habitual, . . . will be transferred to all other subjects." Of its direct value, as "necessary in itself to give an understanding of many things, which ought to be known by men of liberal education,"* we do not speak.

Again, we have shown how valuable the influence of moral philosophy is, in inducing habits of thoughtfulness in the young, and in training the judgment. This study is, perhaps, more than any other, separable from those accidental considerations which qualify other subjects of study. It affords the ground for high intellectual discipline, in the deep and lengthened character of its enquiries. The reasoning employed, whilst it forms the best preparation for the kindred investigation of human action in the world, is in its very nature calculated to fit the mind for dealing with subtleties of thought and language,—better calculated than those studies in which the processes of reasoning are disengaged from the difficulties of an uncertain terminology.

We have spoken also of the ethical value of this branch of study. In this light it is to be regarded as second in point of dignity and weight only to sacred studies. It is the pursuit which of all others may serve to connect the spiritual and the intellectual faculties of man—to inaugurate the services of philosophy as the faithful investigator of the

* Jones of Nayland.

truths of man's whole nature. The tendency of this study is to soften the moral sense and to refine the judgment, at the same time that the severity of the discipline is maintained through the abstract nature of its investigations. The result of the study is to give men a juster appreciation of the phenomena of human action, and a more patient temper in dealing with the problems of human government and happiness.

In suggesting a course of sacred study, we have had in mind the conviction of a general tendency to undervalue precision of aim and accurate research in relation to religious knowledge. In this, more than in the province of secular learning, the prevailing habit of men's minds is desultory and inexact.

We have shown that the actual study of the Bible in Greek or Hebrew would go far towards remedying this defect in the case of the young. But it may not be out of place to attempt to trace the ground of the defect in question to a deeper source. This deeper source appears to us to be the common view which men take of the question of worldly vocations in general. It is too much the practice to regard secular professions as involving some desecration in idea, as distinct from a life whose vocation is the sphere of spiritual ministration. Men's intellectual energies are so much accustomed to be devoted exclusively to the subject matter of their individual callings, that they fail to bring to the study of sacred subjects

that activity of mind which is deemed indispensable in daily life. Religion thus loses that interest with them, which it would have, if it were made the subject of habitual study and investigation. Now in the case of the young, it is most desirable that the growth of a plant so tender should proceed *pari passu* with that of other trees in the garden of learning.

Now since the culture of the mind in sacred things is associated with a deep and constant discipline of the moral nature, it follows that the fruits of sacred studies will frequently bear no proportion to the amount of time bestowed upon them. The habit of diligent and accurate research once gained, we have shown that there will then be a gradual laying up of treasures in the storehouse of religious reflection. Of the comfort contained in such a habit, and of the light and warmth which this growing nucleus of truth may be expected to shed over the sphere of men's intellectual activity, we do not speak. Religious studies are peculiar, in their gifts, in the intelligence which is elicited in their pursuit, in the object which they compass, and in the ineffable grace of their proportions. A practical knowledge of the difficulties which attend certain branches of sacred study will form the most lively check upon our judgment of others. A humility which reaches to the intellect can alone preserve us from harshness and self-sufficiency in weighing the merits of many very serious questions. The exact relation between Reason and Faith will

readily declare itself to those who bring a well ordered and disciplined mind to the earnest study of divine truth ; and who, at the same time, seek to interpret apparent failures in the Providential dispensation of events by the experience of their own short-comings. Such a habit of study implies an active religious life,—as the appointed commentary upon the text of Revelation.

Our object in treating of history has been to suggest a sober spirit of investigation and reflection in relation to the past, a deep reverence for truth, and an earnest and patient temper in relation to the present.* The result of the scheme of historical study, laid down in a foregoing chapter, would be to confer upon the man “ who has so studied and so understood one period the praise generally of understanding history.” The value of such a faculty in one, who is liable to be called to take a part, however humble, in the administration of his country is too obvious to be insisted on.

We have felt with respect to modern learning generally that whilst nothing can supersede the discipline afforded by the education commonly known as classical, this same admirable system ought to be applied in the case of the young to

* We may hope that such a comparison of the views of different periods will save us from one of the besetting faults of minds raised a little above the mass, but not arrived at any high pitch of wisdom : I mean the habit of sneering at or extravagantly exalting the age in which we ourselves live.—*Arnold's Lectures on Modern History*, p. 88.

the sound acquirement of a certain amount of elementary knowledge, beyond that which is required merely as the medium of mental discipline. We have shown that the attempt to teach modern languages at school often fails from the absence of that strict system of learning, which is bestowed upon classical and mathematical subjects. We need to add nothing more to the inducements, which we have already urged in connexion with travel.

We have confined our remarks upon taste to that view of it alone in which it may be regarded as subsidiary to the work of mental cultivation. It is most important that the mind should be refined as well as strengthened, and that the imagination should be brought within the influence of systematic culture.

One great aim in the foregoing scheme has been what we have before expressed as the purpose of "bridging over the dark stream of self-will which flows between the kingdoms of compulsory and voluntary discipline." It is in imparting steadiness and purpose to the young mind that intellectual discipline finds its highest office. If this seasonable cultivation fail to be applied, the defect can never afterwards be remedied. The mind will harden into the shape to which a confined and cramped range of habits—necessary so far, but only of temporary necessity,—only in the relation of the scaffolding to the building—has served to mould it. Its large proportions will never again

equally develop—certain faculties, those which the daily business of life may call into play, may become highly exercised, but all hope of largeness of mind is gone. The only means by which this can be attained is a progressive training of the mind, and that healthful exercise which the analogy of the body during the same period so clearly teaches. By such voluntary exertion, what is valuable in school habits is separated from what is only accidental: the scheme of progress naturally adapts itself to new powers and new interests in the student. He feels the influence of method without the oppression of its weight, he loses the marks of the harness, but not the inward impress of the training; art has done its work in becoming habit, graceful, free, and vigorous action of mind. On the other hand, in the case of the youth, who gives up habits of study to assume those manners which he unhappily conceives to belong to the next stage of life, we have no mental advance; the man is intellectually little more than the overgrown boy, and the awkwardnesses and mistakes of school are reproduced, only with this difference, that they appear on a larger and more obtrusive scale.

Of the direct religious value of intellectual discipline we have spoken, but we do not enlarge upon a topic the importance of which we would imply, rather than attempt to exhibit in the imperfect proportions to which a limited space would oblige us.

The great end we have had in view may be stated in a few words. It is to set forth duty, well and earnestly performed, as the young man's only safe preparation for the difficulties and dangers of life, and at the same time to show, that the habit of "doing what the hand findeth to do with his might," is to be acquired—in the case of those who have had the advantage of high education—only through such a training of the mental powers as shall serve to maintain the balance between mind and body, and so to give effect to the whole of the powers, to put out every faculty upon lawful usury.

We have thus connected intellectual cultivation with that highest wisdom which gathers in its elements out of the whole circle of man's gifts, being itself the divine illumination and perfection of those gifts, each according to its own nature and degree.

Of the growth of that wisdom in the mind and heart of man we have an analysis given us in the "Wisdom of the Son of Sirach." "At the first," he says, "she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul and try him by her laws. Then she will return the straight way unto him, and comfort him, and shew him her secrets." And yet once more in "the Wisdom of Solomon" we have a wonderful account of the same—a passage which we regard as most precious, and which, in

connection with that just quoted, has been constantly present with us in the working out of our scheme, and now brings it to a close.

“ Wisdom is glorious, and never fadeth away : yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travail : for he shall find her sitting at his doors. To think upon her is perfection of wisdom : and whoso watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline ; and the care of discipline is love ; and love is the keeping of her laws ; and the giving heed unto her laws is the assurance of incorruption : and incorruption maketh us near unto God : therefore the desire of wisdom bringeth to a kingdom.”

APPENDIX A.

On the University System of Education.

IN referring to Dr. Donaldson's Essay "on Classical Scholarship and Classical Learning," we have directed the student to a source of information as to the character of the classical education pursued at Cambridge.

We intended to present some passages from the Report of the University commission contained in the two Blue Books, published in 1852; but we must be content to direct the attention of the curious to the very interesting rationale of University education, (involving an incidental review of the general principles of a liberal education), contained in the evidence furnished by either University.

Take as a single example, the following, as bearing upon the subject of classical studies.

"Now the end of all education appears to me to be two-fold; firstly, to strengthen the intellect for the acquisition of knowledge; secondly, to furnish the mind with knowledge itself.

"Of these two objects, the first is more properly the object of University teaching, and the means applicable to carrying it out constitute 'education,' in the strict sense of the term; for the acquisition of knowledge is the result of education, rather than education itself, and bears the same relation to it that reading a book does to learning the alphabet.

“Testing, then, the Cambridge system of classics by these principles, I think that it is pre-eminently calculated to strengthen the intellect and prepare it for the acquisition of knowledge. The perfection to which the study of language, as a science, is carried, gives a habit of accuracy combined with a precision of expression which can be obtained (so far as I am aware) by no other method, and which is of infinite value in the more active professions and earnest business of life.

“On the other hand, I think that the excessive devotion to that study, almost to the exclusion of history and philosophy, by acting on the intellect alone tends to harden the mind, and make it a mere reasoning machine; if, therefore, an infusion of general information could be introduced as a part of the classical course, without seriously detracting from the advantages of the present system, I should deem it a great improvement.”—*Answer from Henry Thring, Esq., M. A., Fellow of Magdalene College, p. 289.*

APPENDIX B.

INDIAN CIVIL SERVICE APPOINTMENTS.

“IN the two great ancient languages there ought to be an examination not less severe than those examinations by which the highest classical distinctions are awarded at Oxford and Cambridge. At least three passages from Latin writers ought to be set, to be translated into English. Subjects should

be proposed for original composition, both in Latin verse and in Latin prose ; and passages of English verse and prose should be set to be turned into Latin. At least six passages from Greek writers should be set, to be translated into English. Of these passages, one should be taken from Horace's poems, one from some historian of the best age, one from some philosopher of the best age, one from some Attic orator, and at least one from the Attic drama. The candidates ought to have a full opportunity of exhibiting their skill in translating both English prose and English verse into Greek ; and there should be a paper of questions which would enable them to show their knowledge of ancient history, both political and literary."

" Skill in Greek and Latin versification has, indeed, no direct tendency to form a judge, a financier, or a diplomatist. But the youth who does best what all the ablest and most ambitious youths about him are trying to do will generally prove a superior man ; nor can we doubt that an accomplishment by which Fox and Canning, Grenville and Wellesley, Mansfield and Tenterden first distinguished themselves above their fellows, indicates powers of mind, which properly trained and directed may do great service to the state. On the other hand, we must remember that in the north of this island the art of intellectual composition in the ancient languages is very little cultivated, and that men so eminent as Dugald Stewart, Horner, Jeffrey, and Mackintosh would probably have been quite unable to write a good copy of Latin Alcaics, or to translate ten lines of *Shakespeare* into Greek Iambics. We wish to see such a system of examination estab-

lished as shall not exclude from the service of the East India Company either a Mackintosh or a Tenderden, either a Canning or a Horner.

“Nor do we think that we should render any service to India by inducing her future rulers to neglect, in their earlier years, European literature and science for studies specially Indian. We believe that men who have been engaged up to 21 or 22 in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, invigorate, and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at 18 or 19 devoted themselves to the special studies of their calling. The most illustrious English jurists have been men who have never opened a law-book till after the close of a distinguished academical career; nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time which they gave to *Thucydides*, to *Cicero*, and to *Newton*. The duties of a civil servant of the East India Company are of so high a nature, that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding, should precede the special education which must qualify him to despatch the business of his cutcherry.”—*Report of Indian Civil Service Commission*.

“No measure has excited of late days a keener domestic interest or been regarded as fraught with more powerful influences on our social institutions than that of opening the great prizes of India—the civil appointments of the Company’s service—to

public competition. A scheme, it will be remembered, was carefully framed for the establishment of open examinations, and excellence in these examinations was to be rewarded with premiums, each of which, as was truly observed, represented no less an acquisition than an honourable social position and comfortable independence for life. The project was carried out. The first of these examinations has now been held, and the results, as described by Mr. V. SMITH in his Indian finance statement, are of such remarkable interest that we introduce them prominently to the attention of the public. For the reader's comprehension, however, of what follows, we recapitulate certain of the leading regulations from the general scheme reported in our paper of the 27th of December last, and by which we presume the actual proceedings were governed. It was estimated that there would be on an average about forty of these valuable prizes to be gained in each year, and that the competitors from various Universities and schools might number probably 300 or 400. The examination was to include a variety of subjects, so arranged and balanced as to invite candidates from all seminaries, and secure fair encouragement to every description of intellectual excellence. The proceedings were to be conducted by the system of 'marks,'—that is to say, by the allotment beforehand of a fixed number of marks to good performances on each subject, the aggregate of such marks obtained by each competitor being held to determine his relative place. The following is a list of the subjects, with the marks which they were respectively to carry, or, in other words, the consideration which they were to receive in cases

where they were shown to have been thoroughly well mastered :—

	No. of Marks to be given.
For English language and literature :—	
Composition	500
History	500
General literature	500
	<hr/> 1,500
Greek	750
Latin	750
French	375
German	375
Italian	375
Mathematics, pure and mixed	1,000
Natural sciences	500
Moral sciences	500
Sanscrit	375
Arabic	375
	<hr/> 6,875

“ It was, of course, not supposed or expected that any candidate would be able to show a proficiency in all these subjects together. What was desired was to leave room for proficiency of all kinds, and to attract ability of every description. The following words of the report, indeed, present a sufficient view of the purposes entertained :—‘ It seems to us probable that of the 6,875 marks which are the *maximum* no candidate will ever obtain half. A candidate who is at once a distinguished classical scholar and a distinguished mathematician, will be, as he ought to be, certain of success. A classical scholar who is no mathematician, or a mathematician who is no classical

scholar, will be certain of success if he is well read in the literature of his own country. A young man who has scarcely any knowledge of mathematics, little Latin, and no Greek, may pass such an examination in English, French, Italian, German, geology, and chemistry that he may stand at the head of the list.' Let us now turn to the results of the first actual experiment. . . . 'Nothing,' said the report, 'can be further from our wish than to hold out premiums for knowledge of wide surface and small depth. We are of opinion that a candidate ought to be allowed no credit at all for taking up a subject in which he is a mere smatterer. Profound and accurate acquaintance with a single language ought to tell more than bad translations and themes in six languages. A single paper which shows that the writer thoroughly understands the principles of the differential calculus, ought to tell more than twenty superficial and incorrect answers to questions about chemistry, botany, mineralogy, metaphysics, logic, and English history.' These having been the principles of selection recommended, we are now informed that the successful candidates included the *three best English scholars, the seven best classical scholars, the two best foreign language scholars, the best natural science scholar, and the two best moral science scholars, but not the best nor the second best in mathematics. . . . One thing seems plain from the statements now published, and that is, that classical scholarship is taught and acquired more thoroughly than any other kind of scholarship. . . .* The examinations for these Indian appointments will henceforth represent something like a High Court of Appeal from all the seminaries of the kingdom, and,

if experience approves the standards of excellence adopted, the results will give readier means of comparing one system of education with another than have ever yet been available."—*Times*, August 13th, 1855.

"The object in the case of all appointments involving high administrative duties should be to obtain able men—men, that is, not merely possessed of certain definite acquisitions, but qualified for all the exigencies of public service by the general discipline of their intellects and the powers of their minds. It is this general power of mind which is tested by examination. A young man who shows, to the satisfaction of competent examiners, that he can solve a mathematical problem, or translate a passage of *Thucydides*, or explain an incident of English history, better than others set to the same work, proves that he would, in all probability, excel in like fashion on any other occasion calling for the exercise of intellectual talent. He proves that he has industry, application, and aptitude, in addition to other powers of acquisition; and these are the gifts which would stand him in stead in the general discharge of his duties.

"Here, however, it is asked why the required practice or exercise should not be taken in subjects more directly useful. If a candidate is to show the powers of his mind in mastering languages, why not take Sanscrit or Arabic rather than Greek and Latin? Or, why not direct the aspirant towards Hindoo law rather than English history? This is precisely the kind of objection which has been directed against the study of dead languages at our public schools and

Universities ; but the simple fact is, that Greek and Latin are better instruments for the purpose than any others which could be selected. The mind could not be as well disciplined by the study of Dutch and Portuguese as it is by that of the classics. A good classical scholar might reckon with confidence upon being able to master any other language to which his attention might be turned, and a good general education would fit a man for the diversified range of public duty more successfully than any special training, which, while conferring certain facilities, might leave the broad energies of the mind less effectually developed. A knowledge of classics, or history, or the exact sciences is pretty sure to prove valuable ; in fact, it represents the fruit of that liberal education which is one of the best introductions to the contests of life."—*Times*, Oct. 15th, 1855.

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